



1660

AN

ENCYCLICAL EPISTLE



Sent to their Brethren by the Vene-
rable Dean and Chapter of the Catho-
lick CLERGY in England,
upon occasion of
Dr. Leyburn.

Venerable, and Hon^d. Brethren,



HE Blessing of Peace and Union is so essen-
tially necessary to every Community, especial-
ly to that which is to succeed the first Christian
Colledge of the Apostles in their carriage and
calling, that 'tis the very Life which gives such Bodies
both their Being and Beauty. 'Twas that which our
blessed Saviour breathed upon his Apostles with his own
sacred mouth, when he gave them their Apostolical
Mission; *Pax vobis, sicut misit Pater, ita et Ego mitto*
vos: And 'tis that which we so much prize that no
Con-

Consideration can be so dear to us as the preserving so inestimable a Jewel. Nay, we judge that even a Defensive, which may breed some disquiet, is disallowable, if order may be taken to secure our peace by any other means. But, when we find by too late and dear experience that our bearing with former injuries and calumnies against our persons and Church, begets nothing but a more violent proceeding in them; when we perceive that our long suffering finds no other effect but an implacableness in contentious, uncharitable and seditious carriage; the same love of Peace obliges us, though unwilling, to lay open the source of all the disunion and disasters our poor Church hath suffer'd these late years; ever since, through our too charitable silence and connivence Doctor *Leyburn* was permitted to gain so much opinion and authority as to be able to hurt her. Some particular passages of whose Demeanor we thought good to signifie to you our Brethren by this our Encyclical Epistle; that being forewarn'd you may more warily avoid a compliance with any Disturbers of our quiet or Commencers of Schism in our Body.

'Till about the year 1648. or the beginning of —49. our Clergy enjoy'd an happy and peaceable Union; the Chapter having good intelligence both with their Bishop and their Brethren: not the least noise of siding and gathering into Factions being heard among them. About which time Dr. *Leyburn* was sent into England by my Lord, Vicar General *in solidum*. In August following there was held a General Chapter; Mr. *Fitton* came from Paris sent by our Bishop to preside in our Chapter as Dean. The Chapter-men from all their Districts being met, Mr. *Leyb.* (against the known order and rule of such meetings) brings thither, without the

the Dean's notice, two other which were not of the Chapter; The Dean civilly told them the nature of such meetings permitted only Capitular men to be present; Hereupon they retir'd; and it was order'd, that two should be sent to them from the Chapter to give them reasons for their non admittance. One of them was satisfied, the other vow'd revenge. Mr. *Leyb.* took their non-admittance as a great wrong done to himself; and had many contests with our worthy Dean about it in the time of the Assembly; which was ended with much satisfaction to all others except Mr. *Leyb.* Who, after the Assembly, draws a party to himself, alledging all was govern'd by Mr. *Harrington* and Mr. *Gage*. Insomuch that the Chapter in and about *London*, found a Schism insensibly brought into the Clergy by Mr. *Leyb's* means. To stop the encrease of which they desir'd a meeting with Mr. *Leyb* as the root from which it grew, and Mr. *Harrington* writ a letter to invite him. All met, save Mr. *Leyb.* and another who was sick. Only a letter came from Mr. *Leyb.* not to Mr. *Harrington*, who had writ to him, and was his equall and fellow Vicar, but to Mr. *Herbert*, desiring to know the result of the meeting. Mr. *Harrington* waving this affront, to shew the desire he had of gaining Mr. *Leyb.* to an union, if possible, order'd two of the Company to acquaint him that if he could not or would not come to them, they would all come to him; He answer'd, they might come. All went, and being late, he presently fell very foul in words upon Mr. *Gage*, and could not be brought to any manner of condescendency unto them by any perswasions, and so after an hours wrangling, all left him.

After this Mr. *Clifford* coming into *England*, did by my Lord Bishop's Order endeavour to bring him to a-

mity with his Brethren, which he refus'd, unlesse they would yield to him in an unreasonable demand, which was neither in his Patent as Vicar-General, nor (as himself confest) had he any particular Order from the Bishops to exact it. Mr. *Clifford* desir'd him to referre it to the Chapter; but he refus'd again, saying, he would not referre the matter in difference to the Chapter, but to the ancient Priests, that is, to a few private persons of his own faction; for scarce any ancient Priests of the Chapter (though there were many) but he had disobligh'd them by particular quarrels. And so Mr. *Clifford* return'd, leaving him as irreconcilable as he found him.

Finding no wayes to prevent Mr. *Leyb's* fomenting Divisions among the Clergy, even in his absence at *Dorset*, the Consult in *London* resolv'd to summon a General Chapter, which met accordingly *July 10. 1653.* But Dr. *Leyb.* and his friend who had vow'd revenge formerly (though to end all quarrels kindly invited thither) effected that my Lord sent his Mandate to dissolve the Assembly as met to oust him from his Episcopal Authority; They amaz'd at such a groundlesse malice, protest their innocency to my Lord. Mr. *Leyb's* friend gave under his hand that the letter he writ Dr. *Leyb.* to send my Ld, was alter'd in one part of it, and that himself feign'd the rest, to see how they who preach patience and charity to others, could endure a wrong done themselves. They are his own words in his own hand yet extant. Now this alter'd letter passing through Dr. *Leyb's* hand to my Lord, my Lord expressing that he had it *à personis fide dignis*, Mr. *Leyb.* writing at the same time to my Lord, and enclosing his friends letter, upon the receipt of which two letters immediately issued the Mandate; 'tis no hard matter

matter to perceive plainly who was joyn'd with that mis-informer, and so made my Lord expresse them plurally. Upon examination, my Lord confest himself mislead by false suggestions, and promis'd not to lend so easy credulity for the future. Yet still we were as far from union as formerly,

For the whole Assembly writing a civill and condescending letter to Dr. *Leyb.* entreating him to keep correspondence with Mr. *Harrington*, and give him timely notice of such Missionaries as he sent into *England*, that Mr. *Harrington* might be the better enabled to provide places for them; Mr. *Leyb.* in his letter to Mr. *Peterfon* utterly disavow'd ever writing to Mr. *Harrington*, or sending Missionaries to him, or of communicating with him or with Mr. *Blacklow* in the least; and this was after my Ld. (as appears by his letters to Mr. *Walton*) was so sorry for the injury he had done Mr. *Harrington*, that he continued correspondence with him to his dying day, and also profest he should hereafter *love him more then ever.* Mr. *Peterfon* in his reply demanded why he should scruple to keep correspondence with Mr. *Harrington* more then his Predecessours and our Bishop himself did, and the Clergy both here and abroad do upon all occasions? or with Mr. *Bl.* more then Dr. *Hyde* did, who knew well Mr. *Bl.*'s. Opinions, yet sent to him to live with him in the Colledge; which he did, with all love, peace, and exemplarity. Mr. *Leyb.* in his reply alledg'd *exceptions against Mr. Bl. for approving Mr. Dampport's book; That no man knew the sence of the ancient Priests* (a specious word he ever us'd, to oppose the Chapter with) *better then he did, and that he was not to be taught.* Which was all could be obtain'd of him. So that the due order of sending Missionaries hither (in which consisted a main

part of our Union) was utterly broken by his refusing Communion with our principal Officer.

It was propos'd to Vote in the Assembly of 1653. That, seeing the President of the Colledge of *Doway* is to be nominated by his *Holineß*, from whom he receives his Authority, independent from the Clergy, insomuch that the Superiour of the Clergy (notwithstanding the many great summes the Clergy hath given and procur'd to be given to that Colledge) hath not power upon any occasion whatsoever to place either Priest or Scholar in that Colledge but by way of entreaty, which many times hath met with rejection; it be consulted whether it may not be fit all the Clergy be advis'd to treat with such as give Alms to that Colledge that their Donations be so left to the Dispose of the Clergy; that they may have power to raise a stock thereby, and that they may apply the rents thereof towards the maintenance of such as the Clergy shall think fit to commend to that Colledge.

This Point was by the Assembly thought fit to be waved for that time for fear of disgusting of *D. Ley*. who notwithstanding having notice of this Proposal, which proceeded no further then a motion, and (though held reasonable yet) was put off for his sake, calumniated the whole Assembly, that it went about to take away all charitable Donations to the Colledge: which we leave to your Wisdomes to judge how true it is; as also, whether it may not now be fit to put that point in execution, as occasion shall offer.

Afterwards my Ld. constituted Mr. *Andrew Knightley* his Vicar-General, a very virtuous and good man; to whom Dr. *Leyb.* sent a letter, desiring him to communicate the contents of it to our Brethren; which were

were That His Holiness judg'd the principal head and members of our Body were Schismatical; that he would take his Pension from our Colledge because of Mr. Bl. That Mr. Bl. made us odious to all Christian Princes, the Doctrine therein contained touching them as much as the King of Scots, (as he term'd his Majesty;) That his Book of Obedience and Government is against the Protector Cromwel as much as any; That it makes it lawfull for any one to kill the Protector in some cases; That it hence appears, (to wit, amongst other things, from it's being opposite to the Tyrant Cromwel) That his Book is void of common sence, reason, and religion; That tis high time to discard him as an unworthy Member out of our Society; That the least we could doe, is to disclaim under our hands and shut him out of meetings, That he was actually excommunicated, That he sleights Decrees from Rome, That his other Books have been long since censured, had not the plague hindred the Congregations from meeting, that he teaches the happinesse of damned souls exceeds all the happinesse of this life. Also in the close he hath a gird at the Chapters Authority, that he believes not Mr. Plantin (our Agent) will say that his Holinesse or the Cardinal Protector any waies approved the Chapter, Dean or Sub-Dean, who yet is ready to attest the contrary, and depose (if need were) that his Holinesse both voluntarily mentioned those as fittest to govern till we had a Bishop, and that the Cardinal Protector told him hereupon he had not lost his labour in coming. Mr. Bl. aggriev'd with this letter, begg'd leave humbly of the Consult to clear himself of these accusations, which can be denied by us to no Chapter-man. His request was unanimously and equally granted by all; but of the printing or the manner of his writing not a word spoken, or thought mov'd; Leave obtain'd, he replies

replies in a like return of language as Mr. *Leyb.* had used; and to save charges of transcribing prints it, but took order the Copies should come only to the hands of our Brethren whom it concern'd. Mr. *Leyb.* replies furiously, prints his Pamphlet, and publishes it to the Laity in the first place by expresse order of his letters, so that even Protestants came to the sight of it, In it he names the chief members of the Clergy about *London* in those dangerous times, vilifies the Consult (who had not provok't nor medled with him) by unworthy and contemptible termes, and disgraces the Sub-Deanship with false aspersions: which two Acts of his break asunder all that little union he had left among them. He brings to light unnecessarily busineses concerning the Government of the Chapter; he thanks two for not concurring with their votes, whereas one of them did as much as the rest (that is, agreed Mr. *B.* should clear himself) the other was absent and knew nothing of the businesse. Also in a private letter he accuses another of concurring with us in our votes against him in that meeting, who was not then in the Kingdome; and another to have been Councillor or Secretary to Mr. *B.* who protests he knew not of the thing, nor the printing it, 'till it was done. Moreover, in that Libel he seditiously endeavours to set division between the Consult and their Brethren in the Countrey by bearing them in hand that *the Consult abuses* them. The many falsifications and calumnies which his Adversary made appear in this his Libel we omit as belonging to their private quarrel, which we were so far from espousing in behalf of one side or other, that we condemn'd and blam'd both parties manner of proceeding. What we insist on is, that we protest in the sight of God and Man, we gave him not the least occasion

caſion by any Vote of our's to be offended at the Conſult; and yet received from him (and that in Print too to be publiſh't to the Laity) ſo many unſufferable abuſes, and ſeditious calumnies and accuſations.

About the ſame time he writ this Letter to Mr. *Knightley*, that he might ſet all his Engines a work at once, his particular friend Mr. *Catterick* Arch-Deacon of *York*, whoſe indiſcreet Zeal, miſſed, perhaps by Dr. *Leyb.*'s great words and Saint-like proteſtations (of which he is noted by perſons of honour to be too careleſſly laſh) had totally ſubmitted it ſelf to his conduct, began to deny to communicate with us, telling us flatly in his Letter of *Jan.* 1656. that *He would give no vote nor have any hand amongſt us; that We diſgrac't our Clergy at home and abroad, &c.* Also in his Letters of *Sept.* 24. 1656. that *We were held a Schiſmatical Clergy:* and in his Letter to Mr. *Thomas Medcalf* of *Octob.* 13. 1656. that *he recall'd his Vote, that he would not aſſent to anything we doe, becauſe we went on in a Schiſmatical way not only to the diſgrace of our Body but of our whole Nation:* He writ alſo divers diſobedient and refractory Letters to his Vicar General Dr. *Blundeston.*

While our Church was torn by theſe inteltine Diviſions, it pleaſed the Right honourable Ld. Abbot *Montague* (never to be mention'd by us but with gratitude and honour for his love then ſhewn our Body) with our Venerable Brethren in *France* Dr. *Holden*, Mr. *Clifford* and Mr. *Carr*, to interpoſe and endeavour to bring the Two to an accord. Mr. *Clifford* alſo and Mr. *Carr* out of their great Charity and Zeal of our Union took a journey to *Doway* to treat with Dr. *Leyb.* about it, and to bring him to ſome terms of correſpondency. Moreover, a common Letter was writ by the four mention'd, to

Dr. Leyb. complaining that our Unity in Yorkshire was actually broken by his special friend Mr. Catterick who calumniated the Chapter as schismatical, and refus'd flatly to consent to any thing it should doe: disobeying and writing offensive Letters to his Vicar-General Dr. Blundeston; earnestly requesting him to desist from all schismatical resisting that authority, which our two late Bishops of happy memory had establish'd and left amongst us, that he ought not to goe about to remedy abuses by open resistance, this being the common pretext of all rebellions against Authority. That the Catholick Church hath her legal and authoritative way both subaltern and supreme to examine and condemn whatever may be amisse either in his or any other man's writings whatsoever; That particular men can only inform those whose office it belongs to, of what they judge erroneous or dangerous; though as friends and Brethren we may cover what we think we are not necessarily obliged to complain of. That Information once given we ought to forbear all scandalous & clamorous defamation till the Delinquent be sentenc'd; That they could not expect, much lesse exact and demand of Mr. Bl. that he should renounce his Doctrines till they knew what and how by an authentick censure; That they heartily desire both of them and all our Brethren, they would cordially embrace our late Bishop's pious advice and prudent Council given in several Letters to Dr. Leyb. himself and others, to forbear all Acts of siding and faction tending to schism and Division as being much worse then all Mr Bl's. Novelties: Thus they. Also by their Letters to Mr. Bl. they deakt with him to give under his hand a submission of his writings to the Church and See Apostolick, which was what Mr. Leyb. desir'd of him, and with which he profes he would rest satisfi'd. The summe of which Profession (as we have it subscrib'd by his own hand)

hand) is this: *I underwritten Dr. of Divinity, and President of the English Colledge of Doway, doe by this present Instrument declare to all my Brethren and Catholicks whom it may concern: that whereas by a common Letter sign'd by the Right Honourable Walter Mountague and three other worthy persons, to wit, Dr. Henry Holden, Mr. William Clifford, and Mr. Thomas Carre, I have been mov'd to concurre in the settling of an union amongst the Clergy.— And that the difference between me and Mr. Thomas White may be conceiv'd a considerable Remora to the said Union; I do further declare that if the said Mr. Thomas White shall make an humble submission of all his writings to the Authority of the See Apostolick.—I say upon this condition and consideration I do declare and likewise engage myself to my above-named Brethren and Catholicks whom this present Instrument may concern: that I shall for the future respect and honour the above-mentioned Mr. Thomas White with as great sincerity and real affection as any friend or Brother alive; and the same upon the same score I do promise to all others who may be esteem'd his Adherents. In witnesse whereof I subscribe my name.*

May 5. 1657.

GEO. LEYBURNE.

On the other side Mr. Bl. desired only that he would acknowledge the Authority of the Chapter, let his Brethren be quiet and not injure them by wrong informations. And for what was required by Dr. Leyb. he yielded to it and gave under his hand his submission of his writings in form following.

Whereas I under-written have heretofore given a submission of my writings to the holy Church and See Apostolick to satisfie such as might doubt of my obedience to the

Pope. And that notwithstanding I gave it as full and ample as possibly I could according as my true intention then was, now is, ever hath been, and ever shall be, God willing; I hear that some have misunderstood it, and have conceived that I intended only by those words [Holy Church and See-Apostolick] the Catholick Church and Pope conjoynly; but not the See of Rome and S. Peter's Successour the Pope, separate from a General Council: as also that I only declar'd my opinion but professed no actual submission of my writings: I therefore do now ingenuously and freely declare and professe that it is my opinion and judgement, all Catholicks ought in heart and in all humility and obedience to submit their Divinity writings not only to the Holy Church in common and in a General Council, where the Pope may be in person, or by his Deputies, but also to the particular See of Rome, & S. Peter's Successour the Pope even out of a General Council; which as I have alwaies done in my heart, so doe I now likewise actually and willingly submit all my writings to the particular See of Rome and S. Peter's Successor the Pope, even out of a General Council; and this according as my opinion & belief hath ever taught me. Ratifying & confirming to this effect all the contents of my former submission. In witness whereof I have hereunto set my hand this 2. July. 57. thus Mr. B^L. The Consult likewise & the particular persons, he had so causelessly and publickly injured in print, wav'd the clearing themselves, and demanding satisfaction, and Mr. B^L's Reply to his Pamphlet, though printed and ready to be publish't, was held in by him, & Mr. Leyb. permitted to have the last word. By these condescensions and actual performances so amply and satisfactorily on Mr. B^L's part, this charitable forbearance on the Consults, and (as it then seem'd) these faithfull and truly intended promises on Mr. Leyb.'s (being given under his own hand

hand with so solemn an engagement to such Venerable persons all our Brethren and Catholicks) all things seemed to conspire to a perfect union. To compleat which by Mr. *Leyb.*'s performance of what he had promis't, a General Assembly of the Chapter at the request of the Mediators was call'd, whither Mr. *Bl.* and Dr. *Leyb.* were invited. It met Nov. 23. 1657. Mr. *Bl.* came thither in person. Dr. *Leyb.* sent his Agent: who at the very entrance of our meeting, shew'd us how soon Dr. *Leyb.* had forgot his promise, and that all Union with him was hopeless by his excepting against the whole Assembly because it was of Chapter-men only, and alledging, *He was sent to an Assembly of the whole Clergy*: whereas the whole Clergy being some hundreds, could not possibly meet in those times, nor indeed at any time (without leaving all *England* destitute) but by their Representatives and Superiours, who were the natural Deputies of the Districts. He began to press also the disclaiming and censuring Doctrines in the first place ere he would treat or any waies concur with us towards the obtaining a Bishop; He gives in a paper in Dr. *Leyb.*'s name, and as his Agent, containing many unjust accusations against our Chapter and it's proceedings. He urges violently both in his words and his Vote (as also did Mr. *Young* Mr. *Catterick's* Deputy) and exprest the same in his paper, that Dr. *Leyb.* might be propos'd for a Bishop; and lastly (all the rest unanimously concurring) he and Mr. *Catterick's* Agent at the end of the Assembly, refus'd in plain terms to subscribe to the Votes of the Major part (which common reason tells every one is the manner of all publick meetings) and gave under their hands their reasons, that, *being Deputies they could not exceed their Commissions*. By which 'tis apparent that their Commissions

missions or Orders were that they should make no Union, nor have any Communication with us as far as concern'd the Acts of our Assembly; which reach't to a very great part of our Church Discipline, our petitioning his Holiness for a Bishop, the establishing and compleating our Chapter, and divers other most considerable points to the advantage of our Body. Though the same Deputies subscrib'd to the Narrative of the carriage and transactions of the Assembly as truly related: which to any one who reads the Acts themselves will abundantly justify the sincerity and impartialness of our proceedings there.

Thus ended the General Assembly of 1657. intended by the Mediators and us to conclude a peace by Dr. *Leyb.* to prosecute his revengefull and implacable humour, against Mr. *B.* and withall (as we upon good grounds fear) his own ambitious ends.

The Institute of *Nostre Dame de Vertu* near *Paris* under the reverend Fathers of the Oratory, whose whole course of life breaths nothing but pastoral and Clerical, was such an advantage to the Clergy and Church of *England*, as was not to be hop'd for by any solicitation of our Wishes, much less to be offerr'd us out of a voluntary charity, by the most Reverend General of that solidly pious Body. There might our Brethren have a place of retirement after their Scholastical studies in Colledges or distractions in *England*; to prepare, dispose or refresh themselves in order to their spiritual and Sacerdotal method of living, and to enable and facilitate themselves in the best practises of Pastoral functions; this was look't on by our most pious and learned Bishop of *Chalcedon* as a blessing from Heaven upon our persecuted Church; who the last journey he ever made, coming to that house,

house, and seeing and blessing the Society of *English* then present, he said, that *his Eyes had seen that which his heart had desired, and he had endeavoured for thirty years before.* This Institute was put forward by the charity and favour of that most religious Order and most venerable General, embrac't and advanc't by us to our utmost; and more had been done, had Dr. *Leyb.* permitted our Chapter to have the due influence it had otherwise enjoy'd; This was very much extoll'd by the gratefull return of most high commendations by our pious Brethren who came from thence; and lastly, this was most zealously promoted by the heroick charity and patience of our most honoured and venerable Brother Dr. *Gough*; who in the midst of all discouragements and oppositions from those Colledges, whose Governours belonging to another Body saw better then many of our selves, how considerable that proffer was to our Clergy, and strove by all means to divert their Subjects from going thither, yet still to his great expence and labour preserv'd it on foot, till Dr. *Leyb.* by articing with him in most unreasonable and unhandsome terms, and proposing conditions most senseless to be comply'd with ere he would send any more thither (as if Dr. *Gough* and not our Body had receiv'd the benefit) quite disheartned and extinguish'd the fervency of that zeal; the impossibility of successe, and it's progresse being too apparent, unlesse Dr. *Leyb.* would leave off that uncomplying humour and come to better terms.

In the mean time our Venerable Dean having accepted the Deanship upon the Letters of the Assembly, and the conditions being comply'd with which he requir'd ere he could conveniently settle in *London*, came up to reside amongst us; and our Church began to close

close to an hearty Union through the general love and respect every one bore him. Nay, even Dr. *Leybs*. most unreasonable friend Mr. *Catterick* being unsolicited by him of late, and left to himself, began to come to better terms: when the times opening and giving a freer passage for Dr. *Leyb.* into *England*, he resolv'd to come in person to blast our hopefull Union in the bud. Before Mr. *Bl's.* presence in our Consults was his greatest corrosive, and his exclusion mainly press'd, which made us hope his so far removal now from our Countrey and business would satisfie and pacifie him. Yet still (no consideration being had to the former Agreement, and Mr. *Bl's.* compliance on his part by submitting his writings) the old tune of *Declaming*, so ungratefull to the eares of our Reverend Bishop, our General Assemblies and the Mediatours, is sung to us, and our Brethren in town seditiously solicited to subscriptions. Our Chapter and Venerable Dean's authority, though his own Agent (as it happen'd) voted for his election in the Assembly, is disavow'd by him: If we visit any person of honour who is a friend to Mr. *Bl.* he objects our common civility to him as such an heinous fault, as if we had treated with an excommunicated person. His unconscientious and rash censures even upon mens souls and their future eternal state, as if he were sent to passe judgement upon both the quick and the dead, we have both horroure to hear and shame in his behalf (considering his function) to relate. Mr. *Mark Harrington* our late Sub-Dean, whose exemplar life and pious death were precious in the sight of heaven and earth, he judges to have dy'd in a sad case. Honour'd Dr. *Blundeston* Vicar-General of the *North*, a person of eminent learning and exemplar conversation, receiving an hurt by a fall from his horse, and

not

Nov. 23
1657.
per
page 13
ante

not long after dying, is sentenc't to have been thus punish't by God's just judgement for being a friend to Mr. *Bl.* A learned *Benedictin*, who respected Mr. *Bl.* being sent to *Rome* by his own Order in the time of the Plague, and dying of the infection there, is pronounc't to have this signal Judgement light upon him for favouring Mr. *Bl.* Another Priest yet living because held a particular friend to the same person, is doom'd by his lavish censure to have utterly and irrecoverably lost his soul; and this proclaim'd by him in divers companies; All the Priests that have faln from faith of late, though out of known licentiousness or Scepticism, are given out by Dr. *Leyb.* to have fal'n because friends to Mr. *Bl.* whereas none of them were ever his Scholars, or had any friendship or conversation with him, more then common courtesie requir'd. Divers Honourable persons escape no better if he conceive them to dislike his waies. Our Venerable Dean also whom he sees his principal cause of our Union, and so most hindring his making himself a party and promoting a Schism in our Body, is particularly piqu't at by him, could he find any hold to fasten his Calumnies upon him. Mr. *Bl.* being absent, (and Dr. *Leyb.*'s fashion having ever been to have a quarrel with some particular person, to gain a pretence not to joyn with the common) he falls upon our Secretary, and begins to set him in Mr. *Bl.*'s stead the object of his anger. Dr. *Leyb.*'s two friends Mr. *Catterick* & Mr. *Young* coming to town to meet him, the Consult, that they might leave nothing unattempted on their part, which Charity could suggest, resolv'd to wave Mr. *Catterick*'s defaming them for Schismaticks, and we friendly invited them to meet with us to hear what satisfaction we should give them, both concerning the validity of our Chapter, as also to the complaints they had

against a certain Letter of our Secretaries written by order of the Consults. We had hopes giv'n too that Dr. *Leyb.* would be present, which we were heartily glad to hear. They seem'd willing to meet, being come as they said purposely to *London* to unite with us. But, the evening before the intended meeting Dr. *Leyb.* told our Dean, that he would not come in the place where our Secretary was, and therefore if he were to be there he would not come. The other two met us, but our Secretary (who by reason of his place as Canon, his office as Secretary, and his being the party accus'd ought not to be absent) coming in and civilly saluting them, Mr. *Catzerick* turn'd his head to the door, went out without bidding farewell to any of the grave persons assembled for their sakes, the other follow'd him; and so without leave taking or affording us a word at our Meeting, or so much as giving notice to some of our Brethren who had made them a civil invitation as Guests, & obtain'd a promise of their coming, away they went back into *Yorkshire*, carrying along with them, as we are inform'd, Dr. *Leyb.*'s Order to gather the hands of divers there; which is the seditious way he still takes, notwithstanding the Command or Counsel of so many Reverend, Venerable and sober persons to the contrary.

Having seen how unappeasable and uncharitable Dr. *Leyb.* still declares himself in his whole carriage against Mr. *Bl.* and all he conceives friends to him, it were not amiss to desire our Brethren to reflect upon what he gave under his own hand formerly, and to which he engag'd himself so solemnly, that if Mr. *Bl.* should make a submission of his Writings he would for the future respect and honour him with as great sincerity and real affection as any friend or Brother alive; and the same upon the same score,

score, all who may be esteem'd his Adherents; and then leave to their judgements to consider and determine whether he hath the least regard of common principles of honesty; of any agreement, engagement, protestation of sincerity, or of what he gives under his hand, or even any civil respect for the Honourable and worthy persons, our Brethren or Catholicks in general, to whom he made this engagement, who, without any offence given him, nay all possible condescensions us'd towards him, as soon as his fair promise had obtain'd from his Adversary the conditions he requir'd, carelessly & boldly breaks through all these ties & considerations, to prosecute his former anger with the same or a greater fierceness and violence?

Divers other things Dr. *Leyb.* & his friends use to object to the Chapter; As first, Their disobedience to my Ld. Bishop in making Mr. *Harrington* Sub Dean of the Chapter without his Order. Secondly, for calling the General Assembly held *July* 1653. without leave had first from the Bishop. Thirdly, that though the ruling part of the Chapter in *London* still say they desire a Bishop. Yet their intentions are thought to be otherwise, and that they mean to rule and govern in a Capitular way without a Bishop.

To the first it is answer'd, 'Tis true, my Lord Bishop writ to those of the Chapter in *London*, taxing them for making Mr. *Harrington* Sub-Dean without his Order, which they could not do; but the Chapter return'd Answer to his Lordship that Mr. *Fitton* their Dean being to leave *England* order'd Mr. *Harrington* Sub-Dean in his place till his return, This all the Chapter agreed to, and this Dr. *Leyb.* his Lordships Vicar General knew and made no complaint of. Again it was not the dignity of Sub-Dean Mr. *Fitton* and the Chapter confer'd on Mr.

Harrington, but only order'd for the time he should pre-
 side in all Capitular meetings, which by virtue of his be-
 ing the ancient'st Canon he might lawfully do, without
 leave from the Bishop, and with this Answer sent to my
 Lord, His Lordship was very well satisfi'd. To the se-
 cond we answer, That being the General Assembly was
 only a Capitular meeting to consult and order such mat-
 ters as might be for the good of the Clergy; and that
 all their votes and resolves therein were to be presented
 to his Lordship for his Approbation or Rejection there-
 of, there was no more disobedience to his Lordship in
 calling that General Chapter then there was in calling
 any other Chapter or Capitular meeting thereof weekly
 or monethly held, especially there being no difference
 at all between his Lordship and the Chapter. And the
 reason why the Chapter did not write to my Lord Bishop
 of this General Assembly was their fear they had *Dr. Leyb.*
 would use means to make my Lord forbid it.

In answer to the third you may be pleas'd to know,
 that in the year 1653. it was propos'd in a Capitular
 Consult (*Dr. Leyb.* being one of them) to move my
 Lord Bishop to admit of a Coadjutor as the best means
 to continue the succession of Bishops in the Clergy. But
Dr. Leyb. being of opinion that the having a Coadjutor
 would shorten his Lordships life, it was then waved. Al-
 so *Dr. Hyde* after writing to the Chapter that their friends
 at *Paris* together with my Lord of *Andover* had mov'd
 my Lord Bishop therein, and that some Letters (of which
 we have Copies) past between my Lord Bishop and my
 Lord of *Andover* concerning that businesse, notwith-
 standing my Lord of *Andover* out of his noble Good-
 nesse and Charity to us had made offer (if the Chapter
 would send him their Commission to act their businesse
 for

for them) to go to *Rome* and in their names to sollicite for a Co-adjutor: yet the Chapter still reply'd, (with their humble thanks to his Lordship) that they could not meddle in that point without my Lord Bishops consent, whose satisfaction they esteem'd more then the hopes they had of a Co-adjutor. And indeed the Chapter in all things possible were zealous in maintaining their Bishops honour and jurisdiction over them; for, some Missionaries coming from *Rome* to *London*, and refusing the Canonical Oath of their Obedience to my Lord Bishop, alledging they were inform'd his Lordship had no jurisdiction, the sub-Dean and Chapter of *London* by relating the conditions of my Lords delivering up his Episcopal patent, satisfy'd them, and all other Priests that came after them into *England*. By which 'tis evident, that the Chapter was the principal and onely upholder of my Lords power and Episcopal jurisdiction over the Clergy against all opposers; and omitted nothing, either in my Lords life time, or since his death, that might conduce to the continuation and succession of Bishops in the Clergy; as their sending two Agents to their great expence and charge most evidently show.

Fourthly, 'tis objected that divers Priests of the Assembly of 53. were excommunicated by my Lord for their disobedience. But the direct contrary is to be seen in my Lord's Letter to Mr. *Walton*, in which he acquits them and rather puts himself in the fault for being too credulously perswaded; promising to love the person he most suspected and by name sent his Mandate against, *more then ever*.

Fifthly, they object Dr. *Leyb.*'s usual calumny That his Holiness judges our Chapter *Schismatical*. But how infamous an untruth this is, both our Agents can attest; can

and that they never received the least rebuke from his Holiness upon that or any other score; nor yet the least signification of any suspicion that we held unsound Doctrines. So that we fear (as his custome is here) himself endeavour'd to fix that Calumny upon us at *Rome*, hoping the Eccho of it, did it take, might rebound hither to our disgrace. Besides how senseless is it and derogatory to his Holinesses prudence and goodness to imagine that he would receive the Agents of Schismatics and treat with them so long without endeavouring all the while to reduce them from their Schism, nay not so much as give them some gentle admonition or make the least mention of it!

Lastly, (to come to an end of their petty objections) we are accused as uncharitable for denying to pray for Mr. Ogle's Soul. But our Secretary's Letter, which themselves produce, says the express contrary, in these words; *The Consult agreed and Order'd me to write to our Brethren to recommend Mr. Ogle's Soul to God, as also I have done.* Onely, whereas in the last Assembly it had been order'd that every Priest say two Masses for any Brother that dies, and ordered likewise that none shall receive any priviledge or benefit by the Chapter unless they acknowledge the Chapter; hence we expres't our selves, that *as publick persons we could not order Suffrages for him in case he had dy'd in opposition to the Chapter.* So that 'twas onely this benefit order'd in the Assembly we spoke of; not the private prayers we ow'd him as Christians. Nor was it meant or signify'd to be a denial of prayers either publick or private for him, (for the Letter shewes we afforded him both) but we intended it as a seasonable and proper admonition to Mr. Catterick's disobedient humour; which is the true reason he
thus

thus without the least ground, exclaims against it.

But to proceed more close to Dr. *Leyb.*'s main difficulties; his greatest calumnies against us at present, and which they insist most upon, are two; One, that our Chapter has no Authority; next, that we are *Blacklowists*; whereas, for the former we shew him our first Bishops constitutive Letters, expressing, that, *Post maturam hac de re habitam deliberationem non tantum cum prudentissimis gentis nostræ hominibus, verum etiam cum exteris Prelatis sapientissimis, qui ad Episcopum spectare, inque illius potestate situm esse censuerunt Decanum & Capitulum constituere, illudque ad conservandam Episcopalem atque Ordinariam Iurisdictionem omnino expedire. Itaque ad Dei Omnipotentis gloriam ac Ecclesiastici Ordinis ac formæ in cæteris Orbis Christiani Ecclesiis instaurationem, Decanum ac Capitulum in Ecclesia Anglicana nostræ pastoralis sollicitudini commissa, erigendum, constituendum & instaurandum curavimus, & per præsens Instrumentum ac litteras nostras patentes omnibus melioribus modo, via, jure, causa, forma atque ordine, quibus melius, validiusque & efficacius possumus ac debemus, erigimus, constituimus ac instauramus, &c.* We shew him our second Bishops Instrument confirming the first, and expressing, that, *Ad Iurisdictionem Episcopalem Sede vacante conservandam ac continuandam prædictum Decanum ac Capitulum in toto & in parte approbandum, validandum, ratificandum ac confirmandum curavimus, & per præsens Instrumentum ac litteras nostras patentes omni meliori modo, via, jure, ac forma, quibus melius validiusque id possumus ac debemus, approbamus validamus ratificamus & confirmamus, &c. Concedentes Decano & Capitulo & omnibus & singulis Capituli Canonicis, ut in Capitulo legitime seu canonice congregato, voce activa & passiva, in causis id requirentibus*
utantur

utantur ac fruuntur, & libere uti ac frui possint, præter-
 quam in casibus ob culpam à jure exceptis; Lites & con-
 troversias graviores circa res Ecclesiasticas occurrentes,
 aut causas ad forum spirituale spectantes ad se perlatas au-
 diant ac decernant, Electiones Canoniorum, etiam Deca-
 ni, locis per aliquorum mortem vacantibus, faciant, cum
 nostro ac successorum nostrorum consensu; & Sede di-
 ctas vacante, etiam successoris nostri consensu non expecta-
 to, dummodo numerus Canoniorum cum Decano triginta
 non excedat. Jurisdictionem Episcopalem, ad regimen Ec-
 clesiasticum & disciplinam procurandam necessariam, sede
 vacante, exerceat; etiam censuras Ecclesiasticas, ubi opus
 fuerit, infligendo, & pronunciando, in casibus tamen à jure
 permissis. Episcopi in nostrum aut successorum nostrorum de-
 functorum locum subrogandi nominationi & electioni ad-
 sint & faciant, utque ita à se nominatum & electum, Sum-
 mo Pontifici pro tempore existenti condigna humilitate ac
 reverentia presentent Apostolico calculo approbandam,
 ceteraque agant & exercent, quæ ad Decanum &
 Capitulum jure communi vel universali Ecclesie con-
 suetudine quovis modo spectare dignoscuntur. We
 shew him the Judgements of Canon-Lawyers, who
 were consulted with when our Chapter was instituted,
 persons of knowledge in those affairs beyond exception,
 one of them being Hermannus Ottenbergus, Bishop of
 Arras, and formerly Auditor Rote at Rome. We shew
 him the same exceptions he makes now against our
 Chapter, foreseen by our Bishops themselves and an-
 swer'd in their very Constitutive Letters. We show him
 under Mr. Fison's own hand, that, It was the sense
 of Pope Innocentius return'd to him by Cardinal Capponi
 our Comprotektor, that we should govern by a Dean and
 Chapter as we had a Bishop, that he would leave us to ge-
 vern

vern our selves, that he would not disapprove what we did, but let us alone to agree upon what we our selves thought fit. And this was in the vacancy of our Seat. We alledge Pope Urban the 8ths. order to the same Mr. Fitton then our Agent, when our Bishop was about renouncing his Authority; to whom, urging the inconveniences which would fall upon the Clergy by this renunciation in regard of their want of Government; his Holiness reply'd, that as to what concern'd the Government of the Clergy, his will was that it should continue in all things as it was, (that is, Capitular) till the supream See should order otherwise. We produce the testimony of Mr. Plantin, our Agent there since my Lord Bishops death. a person of gravity, worth, and integrity; that his Holiness signifi'd to him we should govern by the Chapter till we had a Bishop; Also, that whereas he exprest himself to his Holiness and the Cardinals that we desir'd a Confirmation of our Chapter, not that we held it invalid without it, but to shew our deference to the See Apostolick, and our willingness to depend upon it, they never in the least gain-said our pretence of it's validity avouch'd in their own presence; and this was attested by Mr. Plantin to Dr. Leyb's. face. We shew him how his Holiness and the Court of Rome have from time to time treated with our Agents as sent by the Chapter, a sufficient approvement of it for us to proceed upon, especially being in a possession of near forty years continuance, and the Interval of two Bishops. We alledge the Acts, opinions and submissions of two general Assemblies of the Clergy, acknowledging the Chapter as valid and unanimously agreeing to proceed with it. That of (53) delivering their Resolve in these words, *Condemning the Point of the Government of the Clergy after his Lordship of Chalcedon's*

don's death, if he die before any change of Government come upon us by the coming in of one or more Bishops, or otherwise, our Resolution is, that all the Clergy stand in a modest defence of the Dean and Chapter, and yield due obedience to the said Dean and Chapter and to such Vicars and other officers as they de jure communi may and shall constitute to continue the Government, till it shall please God and the See-Apostolick to send us a Bishop or Bishops to govern us, or declare the first Institution, and after-Confirmations of the Chapter to be invalid, and so the Chapter to be null. In which case our Resolution is that the Dean, Sub-Dean, Vicars and other officers hold their places of Superiority and Government (but without the names of Dean, Chapter or Vicar), by a voluntary deference of the rest of the Clergy unto them, till it shall please the See-Apostolick to establish some other Government amongst us; but with this Proviso & Condition that the Superiours then exercise no power but such as the diffused Clergy may by their voluntary submission confer upon them; This was the order and resolution of that grave and prudent Assembly, being the Representative Body of the whole Clergy, which was after confirm'd by another General Assembly of the Chapter held Nov. 1657.

We produce the Common Letter of the Right Honourable Lord Abbot *Montague* and our Brethren in *France*, friendly admonishing Dr. *Leyb.* that to resist the Chapter was schismatical. We produce him a Catalogue of our several Agents and very many Letters sent to the Pope and Court of *Rome* by our Deans and Chapter, and in their names, collected lately by our present Agent at *Rome* out of the Archives there; some of them also subscribed by Dr. *Leyb.* himself, as then Secretary, and authenticated by a publick Notary. We shew him divers Letters in our hands, and authentick Records of others sent

sent to us in the name of Dean and Chapter, or to Chapter Officers from divers Cardinals, from our Protectours and Comprotectours there, from the Congregation *De propaganda fide*, from divers Nuncio's, particularly from his Holiness's Nuncio *Paris* (appointed by *Gregory* the 13. and *Urban* the 8. our Ordinary in the Vacancy of the seat) written to us about a month agoe; and inscrib'd *Perillustri & admodum Reverendo Domino Domino Onuphrio Elliceo, Decano Capituli Ecclesie & Cleri Anglicani*; and within it, in the Popes name, these words; *Supremus enim ac Universalis Pastor Capitulum istud tanquam Filios charissimos diligit*. Lastly, to come as near home to him as may be in point of Conviction, we bring him his own Letter written in my Lord Bishops life time, in Dr. *Leyb's*. own hand, and so acknowledg'd by himself, asserting, that Our Chapter was to have *Episcopal jurisdiction* after my Lords Death, and that this was conferr'd on it by the sacred Canons of the Catholick Church,—— that the Chapter is to be look't on as his heir apparent or lawfull Successor,—— that our Government is to reside in the Chapter after our Masters death, &c. Yet, all this, enough to convince and satisfy even unreasonableness itself, works nothing with him to bring him to an union with us; and to make him joyn with our last General Assembly towards the obtaining one of the Six there mention'd for a Bishop; which is all the charitable favour we desire of him at present.

His next Calumny is, that we are *Blacklo'ists*, a nickname he affixes, how causelessly soever, on all that stand in the way of his ambition, that so he may disgrace and remove them. Sometimes he charges Mr. *Bl.* with fault of cozenage and injustice; as, that he has embez'd or

converted to other uses a summe of Money left in his hand for the Clergie's good: whereas we know the contrary by divers persons both Ecclesiastick of our own Chapter and Lay-Gentlemen; in whose hands and to whose trust he hath left the said summe to be employ'd hereafter for the good of the Clergy: Yet if any concurre not with him in this and such like unreasonable calumnies he is presently a *Blacklo'ist*. Sometimes or rather continually, he mistakes Mr. *Bl.*'s Opinions, or wrests them to a sinister sense, which the Author never meant; and if any one go about to rectifie his erroneous Judgement, he straitway charges him to have read Mr. *Bl.*'s books, and therefore to be a *Blacklo'ist*; though the person charg'd holds opposite to Mr. *Bl.* in the said points. The like is if any, to oppose his uncharitable language, expresse a good Opinion of Mr. *Bl.*'s virtue, (which others, even those who most dislike his Tenets confess unimpeachable) his very following the common principles of Charity and Christianity shall make him too a *Blacklo'ist*, and fall under the correction of his severe censure. If any sober reason be calmly produc't and prest which confounds and non-plusses him, he presently flies back all amaz'd and exclaims, that 'tis a *Suggestion of the devil*. If the word (*Rational*) happen to slip out in discourse he is immediately struck at it and expresses great abhorring of it, as being a word Mr. *Bl.* uses. To such a strange heigh does his passion transport him.

Now, his main reason why we are *Blacklo'ists*, is, because we will not declare against Mr. *Bl.*'s Doctrines, Our reasons not to do so, are,

First, Our last Bishops commands in his Letter to Dr. *Leyb.* himself, dated *July 6. 1652.* delivered in these words, I have divers times written to you to suppress
all

all clamours against Mr. *Bl.*'s novelties, and (as you have written to me) you have so done; but still divers of my chief Officers write to me that you do the contrary, which I am very sorry to hear, for so you will cause the inconvenience and Schism which will be worse then the Books are.

Next by our Reverend Bishops reason giv'n in the same Letter, and in these wise and charitable words, *For Gods love by all means seek Charity and Peace, and whiles the See Apostolick speaks not of these novelties, you have no need to cry out so loud against them; let us follow and not go before our Pastour, but with love and charity expect his final sentence.* Which words shew also, that my Lord was jealous of Dr. *Leyb.*'s. disquiet spirit, and thought it reasonable to keep it in due limits by this vehement admonition and exhortation to Charity. Now whereas Dr. *Leyb.* pretends a contrary Order of my Lords, the Letter he shewes for it, contains no such thing; but onely that himself, being Vicar General, should not own the Doctrine, and that he should suppress some books of Mr. *Bl.*'s, which were coming over, by preventing their publishing; which is done in a silent and quiet way of intercepting or buying them up, not by clamours and gathering hands of private persons, which is the very way of Sedition. And that this was my Lords sense is seen in his Letter to Mr. *Bl.* written, as appears after Dr. *Leyb.* had thus mistaken or would seem to mistake my Lords meaning. *I have been so far from commanding Dr. Leyb. to cry out against your Book, that I desired him to suppress all speech against it, as I assure you is true, and I hope he will not deny— Perhaps he knowing I much dislike your Book, gather'd, that I would have him speak against it: but whatever he says or gather'd, this is true which I write.*

Third.

Thirdly, by the Orders and Decrees of two General Assemblies of - 53. and - 57. representing the whole Bodie of the Clergy, who agreed that we should not transgress my Lords commands in that point, but follow his grave, fatherly and charitable advice.

Fourthly, by the Judgement of the right honourable Lord *Abbot Montague* and our Venerable Brethren in *France* in their common Letter of Mediation to Dr. *Leyb.* repeating my Lords advice to him, that *we should follow, not go before our Pastor.* And this was when Mr. *Bl.*'s submission of his Writings to the Church and See Apostolick was not yet made; much less can it be exacted of us now, since he hath submitted his Doctrine to the Church; for by so doing he hath left the controversie now in the Churches hands, and so makes our's or any other's intermeddling very improper.

Lastly, We are mov'd not to disclaim Mr. *Bl.*'s Doctrines by the example of other Bodies and Communities, and particularly that of the Society; who when Tenets written by some of their Body, have highly scandaliz'd the World, and were actually censur'd by very many Bishops and his Holinesse also, yet thought it not prudent to make Declarations against them themselves, much lesse to begin to censure them first. Nay more, (with respect to those grave and prudent Bodies be it spoken) we have exceeded the most forward of them in this point, having our selves upon this occasion requested the *Nuntio of Paris* (through whose hands, as being our Ordinary, Commands from his Holiness are to come to us legally, to send to us any Decree which concern's us, promising to receive and publish it. We have signifi'd also the same to his Holinesse and the Court of *Rome*, to the *Cardinal-Proteſteur*, the *inter-Nuntio of Brussels* and others

others, which (as far we know) no other Order has done concerning any of their Body.

Now We appeal to all the World, whether it become the gravity of Ecclesiastical persons of our place & vocation to neglect the prudent and charitable Counsel and commands of our late Bishop, & of such venerable persons as compose our Assemblies, that is, all the Vicar Generals, Canons and Arch-Deacons in *England*, as also of the most worthy Mediatours, to neglect the example of all other Communities, & the evidence of our own reason too, which tells us that a mature and orderly procedure ought to be observ'd in such Censures; and all this to follow and second the passion of one single man, whose very moving and stirring in such a matter, is beyond his duty, in regard he is but a private person, and can shew no Order or Commission from any Superior, is so plainly an Act of sedition, that nothing can suffice to justify it in the opinion of any sober man, who shall but consider that the Catholick Church hath Order and Government in it; and that affairs of this nature (determining what is Faith, what Heresie) are not to be carry'd on by clamour and getting hands of a few ignorant or passionate Persons, by surprize or misinformation, but by an Authority deriv'd in an orderly and legal manner from the Supreme Bishop; or, in case it be matter of Opinion and not of Faith; then 'tis solid and prudent reasons and not empty and rude noises, which are proper to confute such Errours.

As for Mr. *Bl.*'s person, we have known him to be ever of a most unblemish'd life and exemplar conversation; and, as such, we are taught by Christian principles to honour and respect him. He hath born many principal Offices under our Clergy, done as many parti-
cular:

cular services, and hath been Master to very many of our eldest and gravest Brethren; with considerations give them and us a gratefull esteem and respect for him. His learning all grant to be eminent; which by the common principles of civility and humanity oblige us to value him accordingly; and to wish and pray he may so employ his pen that his other works may be as serviceable to Gods Church, as those against Hereticks have been. But to defend him in any Tenet which may justly be conceiv'd against Superiours either spiritual or temporal, or against Doctrines held forth by the Catholick Church, we abhor in our hearts; for his opinions very few of us know them, few or none understand them all; and we seriously protest we know not one of our Brethren who holds all the opinions he maintains; And if some hold some, what wonder is it, or how is it avoidable, while 'tis left in the hands of the Schooles, that is, till the Church declare her self what we may hold consistent with faith, what not? Yet to give satisfaction even in this. Our two last General Assemblies have unanimously declar'd that we will readily approve or disapprove all Doctrines and customs as we shall understand they are approv'd or disapprov'd by the See Apostolick. Our Venerable Dean hath sent a Declaration to our Officers to be subscrib'd by all Priests, that they do condemn *Opiniones insanabiles aut quorumcunque aliorum novitates à sancta sede damnatas*; And we hope our following offers made to Dr. Leyb. will satisfie any man not very far gone in passion and prejudice.

First it has been offer'd him that if he will pick out some opinions of Mr. B's., and make them satisfactorily appear to be Heresies, we should heartily expresse our abhorrence of them, which he refuses to doe, but would
have

have us condemn them (as he strangely phrases it) *in globulo*; by which we conceive he mean's *in the bulk*. Whence it would follow that we must condemn the Tenets of the Trinity, the Incarnation, and all other mysteries of our Faith, all these being found in Mr. *Bl.*'s Books, and going in the same Bulk or Book with the rest: So that the same common Words of Condemnation must be levell'd at one as at the other, unless some distinction be made; Which yet he will by no means undertake to doe, but all his heart is to have them condemn'd *in globulo*.

Again, It hath bin offer'd him, that if he please not to engage himself in a Dispute with Mr. *Bl.* by particularizing which opinions he thinks censurable, which not; he would pick out those Propositions he judg'd most dangerous, and we would joyn with him to send them to the University of *Doway* to be censur'd as they think fit: which proffer he likewise refuses, telling us, that Mr. *Bl.* would fall foul upon that University to their small content and liking. To which was reply'd, that if they could not or durst not censure them, fearing some disadvantage thereby, how then durst we, whom we conceive himself judges neither of greater Authority nor learning than the Doctors there?

Moreover our venerable Dean, in presence of his Brethren, offer'd him, that if he would select those Propositions he judg'd to sound most dangerously, we would joyn with him in sending them to *Rome* to his Holiness and requesting his Censure of them, that so we might know what to eschew and what to allow of; and that we would receive this Censure thus procur'd and sent us by our Ordinary, the *Nuntio* at *Paris*; and publish it to all our Brethren to be observ'd strictly, with as deep an

Injunction as we could lay upon them. But all proffers which have any thing of reason in them are equally dis-accepted by him; and nothing pleases his fancie but condemning *inglobulo*; that is, good and bad together. Which our judgement gives us is both unreasonable in us to do, and pernicious to the faithfull, and of whose Soules we have the charge.

Also before Dr. *Leyb's*, coming, some of our Brethren in Town dissatisfied with some particulars of Mr. *Bl's* Doctrine, resolv'd upon a more peaceable, rational and charitable way; which was to gather out of his Books divers Propositions most liable to exception, and to have them sent to Mr. *Bl.* requiring of him either to explicate them in a Catholick sense, or retract them. This Proposal of theirs we willingly and readily embrac't, and promis't our utmost concurrence with them: both because this way tended to the clearing something, & so some kind of satisfaction and utility would redound to the faithfull, one way or other; whereas the condemning Opinions confusedly, without telling which hazard to ensnare the faithfull to abhorre also the good ones which run mixt with the bad in the same condemnation; And Mr. *Bl's* way of writing being short and obscure, unlesse he were first put to explicate himself, we might happen to engage Authority against a Tenet as held by that Author, whereas perhaps he held the quite contrary; which would injure the good Opinion Governors ought to conserve, making them seem partial, passionate, and rash. Beside, this method of proceeding seem'd well becomming Brethren of the same Body; that if upon his explaining himself it appear'd he was misapprehended and faultless, Charity and brotherly amity might still be preserv'd with him, and so all remain still united;

united; If evidently faulty and persisting in that fault, it might more unanimously unite all the rest against him, and render their relinquishing him more justifiable. But the great fruit we justly hop't from this fair procedure, was totally dash't by their desistence and drawing back about the same time Dr. *Leyb.* came; whether by his tampering with them to joyn with him in a more violent course, so to gain himself a faction, will best be judg'd from his solicitation of other Brethren of ours in town to the same purpose; and by his Attempts elsewhere, and lastly by his own words upon this occasion, that *God would send a Blessing upon those who should in this dis-unite and divide the Clergy.*

We must not omit one very material passage; which is, that Dr. *Leyb.*'s friends, Mr. *Catterick* and Mr. *Young*, while in town much insisted upon the disannulling our Chapter, and having a Bishop without a Chapter; that is, not an ordinary Authority, which by the Canons is to govern with a Chapter, but an Extraordinary one. As also Dr. *Leyb.* mov'd to our Dean, and writ to Rome falsely pretending that *the greater part of the Clergy in England are well satisfy'd, and would think themselves happy in having a Vicarius Apostolicus, and that onely some few of the Chapter oppose it.* Now to receive such an Extraordinary Authority is both against the pleasure of HER MAJESTY, our most gracious Patroness, express'd in Her Commands to our Agent at Rome, not to accept it; against the Lawes of our Catholick Ancestors, against the will of our State; and so most dangerous for us to admit, subjecting us to a *Præmanire* and all who adhere to It or us; Likewise, against the minds of our Brethren in the two last General Assemblies, agreeing to petition for a *Successor to our late Bishop*, who

had *Potestatem Ordinarii*; Against all the Consults since the last General Assembly, both in their orders to Mr. *Pendrick* and Mr. *Gage*. And lastly this striking at the destruction of the Chapter is both against my Lords Institution and Orders in his Instrument whereby he confirm'd the Chapter; against the judgement of the Mediatours, against the orders of three Popes, nay even against Dr. *Leyb's*. own thoughts formerly (as appears by a letter in his own hand) till his passion against the Chapter was grown to the height.

But put case a Bishop without a Chapter was best for us while the Bishop liv'd, and were neither against the command of our Superiours, nor endangering security; let us consider what would become of our Church in the vacancy of the seat, the Chapter being disannull'd, what jurisdiction, what order should we have, all being levell'd into an equality, that is, an Anarchy? whence should the Priests have extraordinary faculties, when they want them to dispense in vows, degrees of consanguinity, affinity, marriages contracted or to be contracted, absolving from Ecclesiastical Censures, Irregularities, and other reserv'd cases not contain'd in the ordinary faculties of their Missions, as consecrating Altar-stones, chalices, &c. the want of which power must force the Clergy in such necessities to repair themselves, or send their Penitents to Regulars (who, as so many standing Bodies here are impowr'd with these faculties, or may be by their immediate Superiours in every of their Districts) to the great prejudice and unheard of dishonour of the Clergy. Again, the Chapter being null, how can the Clergy, in the Interval of a Bishop or Superiour in chief over them, be long kept in due obedience to the decrees and commands of his Holiness, or of the Kings Majesty,

Majesty, as they are bound in conscience; when there is no one higher than another, and so none at all who has power to receive, publish, and enjoyn their observance, or inflict Ecclesiastical penalties upon the offenders? Besides, how shall the Clergy be able to make any Contract with any for pious legacies, or to receive Donations to raise a *Found* or common stock, to comply with obligations contracted for, which in justice they must be bound to perform? And in defect of Chapter Officers, to whom shall the Contractees have recourse? not to particular persons, when each man may with truth say, he made no such contract. Lastly, how can there be any means or way to pay common expences of the Clergy, the maintenance of Superiours and under-Officers? To whom shall Priests be sent from the respective Colledges? Who must provide for them when newly arriv'd, till they be plac'd? Who must relieve other indigent Priests of the Clergy? Who must send Agents to his Holiness, be at the charge of Letters, keep correspondence with our Brethren and friends at home and abroad, with the Nuncio's, the Court of *Rome*, with the Colledges of *Doway* and *Lisbo*, &c. without which the Clergy's affairs can neither be manag'd, nor themselves subsist. Wherefore the Government by extraordinary powers being altogether unsecure to us, and the Government by Chapter in the vacancy of the Episcopal See, being both *De jure communis Ecclesiastico*, and also the most inoffensive Government to our State and Laws; nay, a kind of Authority, particularly agreeable to the sense of the King's most sacred Majesty, our gracious Sovereign, to which we ought humbly to conform, when the necessity of maintaining our Catholick profession obliges not our consciences to the contrary; much

more when the stream of Catholick Ecclesiastical Canons go along with his Commands. Again, it being most evident from what hath been said, that the ruine of our Clergy, of it's Unity, it's honour and subsistence attend the disannulling of the Chapter; 'Tis likewise most evident that Attempts to disannull the said Chapter aim at this ruine of ours. Yet with this disposition of wills Dr. *Leyb's* two friends fled from our conversation here, and carry the same along with them to communicate to as many as they can perswade; himself in the mean time prosecuting it here to his utmost power: What greater disadvantage could our busiest Emulatours wish, or even imagine against us?

We omit for the present to lay open at large his other manifold wranglings, calumnies, and passionate carriages against Dr. *Champney*, Mr. *Hammond*, Mr. *Harrington*, Mr. *Southcot*, Mr. *Herbert*, Mr. *Gage* Mr. *Peterson*, Dr. *Holden*, Mr. *Clifford*, Mr. *Carre*, Mr. *Fitton*, Mr. *Manly*, Dr. *Blundeston*, Mr. *Green*, and (in a word) against almost all the eminent and grave persons of our Clergy, especially if they were of any authority to controll him in the least, his giving them the lie, his writing against them to my Lord, running away from their Assemblies in case he were contradicted, and such like; enough to make a large History, were they particularly laid out.

Nor do we at present much insist upon his misgovernment in the Colledge, both formerly, and of late more especially; so evident and testifiable by the Depositions of many worthy persons, too many to be wip't off with a Letter of the Inter-nunce of *Brussels*, surreptitiously procur'd, while none was summon'd

to

to appear there against him to enforce and make good the Charge.

We only hint the unfitness of some he hath sent hither not long ago as Missionaries; As (to omit many others) of one who in another Seminary was deny'd presentation to Orders, because of his unsettled brain, and (as we are inform'd) with the next day his throat had been cut when he took Orders.

Of another, a person in a manner phrenetical, who within six or seven months at most, was a married man, a Widdower, a Priest and Missionary.

The third, of a wild mad nature, for open Sedition in the house and publick soliciting all the Scholars to the Warres, was expell'd the Colledge by him; to whom yet, after his expulsion, he sent faculties to come hither as Missionary. He hath now been half a year in *England*, yet never officiates nor performs any duty belonging to a Priest.

We onely hint these few of many at present; hoping that the horror and shame exprest by all who hear of it, and reflect how sacred the function of a Priest and Apostle is, will make him more circumspect for the future; and that these are enough to let our Brethren see how necessary 'tis to have a Dean and Chapter, to examine who are fit, who not, ere they admit them.

Also these few instances are sufficient to shew, how unfit he is to govern a Church, who so ill governs a private house; how unworthy to be a Bishop who hath so little reverence or care of what belongs to that holiest of functions, Apostolical Priesthood.

But not to insist longer upon his carriage in the Colledge,

ledge, and to return to his constant Demeanour here.'Tis made too manifest by the several contents of this our Remonstrance, that all Dr. *Leyb's* endeavours both formerly and at present are to disunite and stir up Sedition in our Body, to keep a party on foot for himself to work by: to what intent his own Conscience can best tell. But, by his refusing to joyn with us in obtaining one of the Six propos'd in our last General Assembly for a Bishop, and by divers other passages we omit, he makes the common report and opinion an evident Truth, that he intends to make himself our Superiour; whom, to declare our selves freely and conscientiously, we conceive every way unworthy that sacred Dignity, and much more for his ambitiously seeking it by such indirect, uncharitable and seditious courses. If this were not his meaning, and that truly he desires we should have a Bishop, why should he refuse to joyn with us in proposing those Six, they being persons beyond all Exceptions and even his own; that is, they were never held promoters of Mr. *B's* Doctrines in the least? Nor, as it seems, is he content with aiming at only a bare superiority, but (as appears by his and his friends urging the dissolution of the Chapter, and the acceptance of an Apostolical Vicar) he intends to make himself Paramount and uncontrollable; not bound to Canonical procedure, nor needing the concurrence or assistance of any, that so he may rule in *Virga ferrea*, and give full swing to his revenge and passion; Which we experience so implacable against the whole Chapter, that we too plainly foresee no sacrifice is likely to appease it, but the ruine and destruction of our poor Church.

Reflecting then upon Dr. *Leyb's* proceedings from first to last, that he broke the order of Capitular Meetings in
the

the Assembly of 1649. by bringing in private persons against the Dean's leave: That, he endeavour'd to gather a party of private persons after the Assembly was finish't, calumniating the proceedings of his Brethren as illegal, and carry'd on by two persons only. That, he passionately refus'd to come to an accord with his Brethren so civilly treating, and so charitably desiring it of him; That, in private debates he contentiously refus'd to stand to Arbitrators, himself could not except against, but declared himself inexorable. That, his friends and he through false calumnies mov'd my Lord by his Mandate to dissolve the General Assembly of 1653. and thereby injured the whole body of the Clergy in that their Representative. That, he refus'd to send Missionaries to our Chapter-officers though kindly intreated to do it by Letters from that whole Assembly; That contemning our last Reverend Bishop's orders, which were not to clamour against Doctrines till condemn'd by the See Apostolick, sleighting his censure that *this way of proceeding was schismatical*, and the judgement of two General Assemblies and of the Mediators to the same effect, he ever did and still does pertinaciously continue to prosecute this illegal course. That, transgressing and (as much as in him lies) disannulling the Institutes of our two Reverend Bishops, the Concessions of three Popes to our several Agents, the sense of the Court of *Rome*, of divers Cardinals, of our Protectours, of the Congregation *De propaganda fide*, of divers Nuncio's, particularly that of *Paris* (our now Ordinary) express in their Letters to us from time to time as a Chapter; Also against the Agreement of two General Assemblies, speaking the sense and bearing the place and authority of the whole Clergy, against the judgement and advice of the Honourable and

venerable Mediatours (expressing in their Letter to him that *to resist the Chapter is Schismatical*) he formerly hath and still doth slight, vilifie and *resist* the said reverend Authority of the CHAPTER. Finding also that by his printed Libel he endeavour'd to sow discord between the Consult and their Brethren in the Countrey, falsely and injuriously charging them with what they are ready to depose they are no wayes guilty of. That, his Adherents through his suggestions disobeyed their immediate Superiours and writ Letters against us, reviling us for *Schismatical*. That Mr. Bl. having perform'd on his part what Dr. Leyb. requir'd, by submitting his writings, he perform'd nothing on his, that is, Neither acknowledg'd the *Chapter*, nor desisted from calumniating & clamorous wayes to the great injury even of the Mediatours themself's, who are oblig'd in honour to endeavour, to their power, to see the Conditions comply'd with, and have a right over him to exact it from him. That the General Assembly of 1657. meeting to receive his performance of those conditions he had promis't, & so compleating an Union, he by his own and his friends Agent broke them all, clamouring against Doctrines, rejecting the Authority of the Chapter, & by his express Commission, refusing to subscribe to the Votes of the Major part. Seeing that he cuts up by the root all possibility of accord by his thus openly breaking at pleasure all Agreements and Engagements, though made to most honourable and worthy persons, given under his own hand, and fortified with solemn protestations of sincerity; in preserving which inviolate, consists all moral honesty, all commerce and civil conversation. Seeing that he rejects the Authority of our venerable Dean upon frivolous and false pretences, though his own Agent (as it happen'd)

voted

voted for his Election. Seeing that by his uncomplying and unreasonable Demands and Capitulations he hath contributed highly to the discouragement of our best friends abroad, & to the final breaking up of the Institute of *Nostre Dame de Virtu* (deservedly look't on by us as a most considerable advantage to our Clergy. Seeing that he disaccepted all rational profers made by his brethren to have Doctrines censur'd, & calumniates all that will not follow his violent & unlawfull way: Since contemning all charitable & Christian principles, he casts about his Calumnies & rash judgements at random upon the souls of persons both living and dead, long known to us of approv'd vertue and merit, if he hath conceiv'd, how causelessly soever, a private grudge against them; and that he looks upon all both Nobility, Gentry and Ecclesiasticks, whom his fancy dislikes, as on Excommunicate persons, and so carries himself towards them; nay expects others should do the like under penalty of his heavy censure; Seeing his two chief Adherents refuse to treat with us, and are sent down by him (as we hear) to gather hands to make new turmoils. Seeing that himself and his said two Adherents press the Introducing Extraordinary Authority, against both the laws of our Countrey, and the resolution of her Majesty, as also the sense of our Reverend Assemblies and Consults in regard of it's insecurity and dangerousness to Catholicks. Seeing that, both against the Orders of several Popes and the unanimous sense of our Assemblies and Brethren, they presse the disannulling the Chapter, so to reduce us to an Anarchy and Desolation in the Vacancy of our Seat: Seeing that his whole course tends to oppose all procedures which are orderly, legal, charitable, and authoritative; and, on the contrary, still vehemently endeavouring to carry things on by a violent hurry of passion, clamour and censure: Seeing (we say) that not considering himself but

a pri-

a private man, and as such, of no Authority at all here, he so often hath and still doth unrelentingly persist to disturb our publick peace by his illegall machinations, we held it our duty to give you notice at large of his many and manifold *Schismatical* proceedings, intreating you to satisfy all whom it may concern of the patience and charity we have us'd towards him so long time, and his unreasonablenesse and obduratenesse in his *Schism* against us. And lastly, beseeching you all to joyn with us in hearty prayers for his timely amendment; that, leaving off this spirit of bitterness, *Schism*, contentiousnesse, revenge and implacablenesse upon private disgusts, he may unanimously joyn and go along with his Brethren, in the perfect settling our Body under a pious and prudent Pastor. Which is now so far advanc't through the gracious favour of her Majesty, that we foresee no impediment, but his wrong informations to the Inter-nunce and our Protector, can any way obstruct it. So committing you to the Protection of the God of Unity and Peace, We rest,

6 NO 63

*Your affectionate Brethren
and Servants in Christ,*

Octob. 20. 1660.

Humphrey Ellis

H. E. Dean of the Chapter

P. P. Canon.

G. W. Canon.

R. M. Deputy for Mr. M. S.
Arch-Deacon of Lancashire.

L. P. Canon.

J. H. Canon and Secretary.

C. A. Canon.

J. S. Canon.

J. M. Arch-Deacon of North-
umberland, Cumberland
and Durham.

Robert Manly, &

George Warham

Lawrence Plantin
& John Holland

John Sergeant

John Medcalfe

Holloway in the year

E R R A T A.

*Page 1. line 23. Hon^d. p. 7. l. 6. so hee. p. 14. l. 14. a
peace; but— p. 16. l. 14. Disclaming-- p. 17. l. 18. the
principal. p. 18. l. 2. Consult. p. 27. l. 5. at Paris. ibid.
p. 32. faults. p. 31. l. 14. matter, beyond. l. ult. done us.
p. 32. which consideration. l. 11. held Faith. l. 12. hearts.
For-- p. 34. l. 6. faithfull of whose. p. 36. 13. our se-
curity. p. 38. l. 17. Mr. Gage. l. 22. least;*



395



TO HER MOST EXCELLENT
MAJESTY

HENRIETT MARIA



QUEEN OF GREAT BRITAIN

D. R. LEYBURN

APOLOGIE



ADAME

The most renown'd Lord
ronius representing with
ned penfil the scene of
which the Arrians had rais'd ag
natus (for as much, as in con
his past all charge, he zealously
obstruct the spreading of th

crimes) expresse therein, that this glorious
Champion of the Catholick Church, being
inform'd of sundry wicked aspersions, which
the said Arrians had craftily cast vpon him,
with design to take away his good name,
euen amongst his own Brethren, iudg'd it ne-
cessary to addresse an Apology vnto Con-
stantius the Emperour for the clearing of his
innocency, lest by neglecting to publish
truth, the wounds his integrity had receiu'd
from slanderous tongues might grow wider,
truth being the sole cure, and foueraign re-
medy against such hurts.

After the example of this most illustrious
Prelate, I haue thought it expedient to pre-
sent to your sacred Maiestie an Apology of
the like nature, that is my owne defence, in
answer to an Army of affronts and calum-
nies, which a wanton schollar, and his Ad-
herents haue cast vpon me: and (abstracting
from a speciall supernaturall prouidence of
God

God, that guided the pen of S. Athanasius in all his writings, and so made him a great Doctor of his Church) I have greater motives of advantage to induce me to this presumption, as to myne, then S. Athanasius had, as to his Apology.

First, Constantius the Emperour was a Favourer of the Arrians, and the sole support of their nouvelle Sect : but y.^r Ma.^{tie} hath euer shewn a great abhorrence of all prophane nouelties, and an extream dislike of each introduced custome, that is not conform to the generall practice of the Church of God, and confirm'd from the Chaire of S. Peter.

Secondly I was the first English Priest, that was sworn of your Ma.^{ties} Chapell, in consequence of which, I do not beare the marke of a meer subiect onely, but of both subiect, and seruant : and since an iniustice done to a seruant, of necessity reflectes vpon the master, or mistris, whose seruant he

is, it follows by naturall inference, that I
can challenge something of right, as to re-
curring to your Ma.^{tie} for protection in a iust
cause; and truly if the defence I haue dres-
sed vp, shall appeare guilty of false dealing,
then I will cease from playing the Apologer,
and become an humble Petitioner, that my
name may be for euer blotted out of the list
of your Ma.^{ties} seruants, and my selfe beare
the infamous brand to all posterity of being,
as my Aduersaries endeauour to make me, a
very rogue.

Thirdly Constantius the Emperour was
not onely a fauourer of the Arrian Clergy,
but a persecutour of S. Athanasius, of whom
that clergy had sayd all manner of euill.
Contrariwise your Ma.^{tie} hath shewn kind-
nesses for me, far aboue any desert of myne;
I was committed Prisoner to Dover Castle,
vpon suspicion of being a Priest, and your
Ma.^{tie} compassionating my vniust sufferings,

obtain'd my deliuerance. Again Being false-
ly accused to principall Ministers of our la-
te king of most happie memory, vnder the
support of your Ma.^{ties} protection, as to my
Religion, I voluntarily appear'd at the Coun-
cil Table euen in a coniuncture of a violent
storme casually rais'd against Priests, and was
dismissed with honour, nothing of euidence
being produc'd, that could render me guilty
of the least medling, in order to affairs of
state; and indeed during your Ma.^{ties} stay in
England you neuer protected Priest, or lay-
Catholick otherwise, then with this prouiso:
If he has done nothing against the state: your
Ma.^{tie} knew right well that the supreme pro-
uidence had set bounds to euery vocation,
soe that no man ought to put his fickle on
strang ground. The office of a Priest is to ma-
nage onely what is his own, and Christs bu-
siness, and to leaue to Cæsar, and the wise
Ministers of his Council, all that is pertaining

to the state, vnless in regard of their extraordinary abilities they be call'd thereto by Caesar himselfe, for Priests are bound to serue their soueraign Prince in every employment, that can bring aduantage to him, and no disgrace, or prejudice to their vocation, or function.

Fourthly my greatest Patron, whiles I continued in the English Mission, was that gallant person the R.^d Father Philip, Beloued of your Ma.^{tie} in a high measure, suitable to his merits, for he executed his charge of Ghostly Father with extream prudence, and manag'd all his affairs with an admirable conduct: he was versed in all manner of learning, and as to an exact knowledge of holy Scriptures, Councils, Fathers, and Controuersies, I knew none in your three kingdoms except our most R.^d Bishop of Calcedon that could equall him; This learned person was alive when Ianferius no-
uelties

uelties were spread in France, and also when
M.^r White, alias Blacloe began to publish
his phanatick learning; and his sense being
required (at fundry tymes my selfe present)
in order to both of them, he alwais gaue
the same answer, saying, that he was too
ould to embrace any new Religion.

Fiftly I haue hazarded my life, and spent,
not of my superfluity, which I had not, but
of my pouertie, what I had (after the imita-
tion of the poor good woman that cast into
the Treasury of Ierusalem her two mites
which were all her riches.) To serue our la-
te soueraign Lord your Ma.^{ties} Husband of
most happie memory. The Church of God
does not teach Catholicks to desert their true,
and lawfull Princes in their sufferings, neither
does their aduersity lessen the power they
had in their prosperity to exact obedience
from their subiects, but encrease it.

Now MADAME hauing set down the

principall motives, which haue embolden'd
me to address an Apology to your Sacred
Ma.^{tie} vnto clearing of my Innocency, whe-
rein I haue imitated the great Athanasius: I
haue an other part to play after the exam-
ple of the pious Mardocheus, whom the su-
preme prouidence had put to rule ouer the
Jews (the seed of Gods chosen people) which
had been carryed away from Ierusalem in the
captiuity of Iechonias king of Iuda: This
great seruant of God Mardocheus perceiuing
that the wicked Haman, and his friends had
a design to destroy them, made humble In-
tercession to the glorious Queen Hester for
the preservation of the sayd People of God,
whose Religion she professed. In like manner
whereas M.^r White & his Adherents menace
the Colledge of Doway (whereof the supreme
prouidence hath constituted me, (though
most vnworthy of the charge) principall
Gouernour) which receaued the seede of Ca-
tholicks;

tholicks, that had been carryed away from
England in the captiuitie of Catholick Reli-
gion vnder the Reign of Queen Elizabeth.
For the preseruing of the said seed after the
example of the pious Mardocheus I haue
thought it expedient to intercede to your Sa-
cred Ma.^{tie}, who doubtles is as glorious a
Queen in the sight of God, as was Queen
Hester, whom not onely you haue equal'd,
as to professing of the true faith, but sur-
passed, as to the many sufferings your Ma.^{tie}
hath endured patiently vnto gaining a crown
of Martirdome, and indeed according to our
great Apostle S. Gregory true believers that
suffer persecution for iustice sake patiently,
and innocently are Martyrs without effu-
sion of blood: and I am certain of your
Ma.^{ties} iust sufferings, and more grievous,
to daye there, then euer Christian Princess
endured, y^e Ma.^{tie} hauing bin banished wrong-
fully, the king your Husband barbarously

murdered, the King your son in continuall danger of his Fathers murderers and in want of requisits necessary to his Ma.^{ties} condition. Neither can I doubt, but that your Ma.^{tie} hath both patiently and innocently endured them, because your most Religious Confessor himselfe told me that he had heard your Generall Confession twice, (once in eminent danger of death vpon the sea going out of Holland, when the raging waues threatned present ruine) and professed, that he could neuer accuse your Ma.^{tie} of one mortall sin. Wherefore I intercede vnto your Sacred M.^{tie} not as to a glorious Queen onely, but as to Gods Martyr also, for our poore Colledge, that hath preferu'd the seed of Catholick Religion down from the beginning of Queen Elizabeths Reign till these present tymes. I intercede for a Colledge of Pastours, so called in as much, as since it was founded by that most excellent Prelate D.^r

Allan

17
Allan (who was the first President, and afterwards Cardinal) and erected in Doway in the yeare of our Lord 1568. it hath sent aboue a Thousand Pastours into England for the ministry of that litle Church. I interced for a Colledge of Martyrs, so named because about a hundred and fortie of her Pastoral Priests haue endured imprisonments, rack's, hyrdles, and at last shed their innocent blood in defence of the Church, the sea Apostolick, and Catholick Faith; a glorious haruest for so little seed, as came of the Reliques of Queen Maries dayes, that is of a few graue learned Priests vnder the conduct of D.^r Allan, which vnder the Reign of Queen Elizabeth left their goods and preferments and came to Doway. I interced for the Mother-House, so commonly stild in regard, as it was the first Seminary erected according to the ordinance of the Council of Trent, and a pattern of many others:

so it has been the mother of all our English Colledges in Rome, Spain, and S. Omers which it furnished for a great tyme (that is vntill S. Omers Colledge was erected, and some tyme after) with Schollars, and fit subjects, yea many, and euen the chiefest of our English Regulars were children of this Colledge: for example Father Campian, and sundry others gallant Personages Priests of the Society; that great Schollar Father Rudicind Barlow the first President of our English Benedictines, and diuers other worthy men of that Congregation were Children of this Colledge; four Provincials of the English Recollects were Children of this Colledge, and one of these ought not to be named by me without an ample acknowledgment of gratitude, for he being informed that his old mother this Colledge was reduced to great necessity, piouly interceded for her fellow Catholics and procured a reliefe of 2000. lster. Last

Lastly I intercede for a Colledge properly call'd
the spirituall Mother of all our English Ca-
tholicks, for as much as before any other
Community of our Nation sent Missionaries
into England, she had sent about a hunde-
red Priests, who with much labour, and ef-
fusion of their blood brake the first Ice,
and made the way for such as came after.

M A D A M E, for my selfe I am an
Apologer onely, but for our Mother-House
I am an Intercessor, most humbly beseeching
your Sacred Ma.^{tie} to looke on her with a
gracious eye, to the encouragement of your
Catholick Subjects, and the discouragement
of our few wanton Clergy-men of this pha-
natick age, that endeavour to hurt her, since
they cannot make her a plantation of their
new notions. I cannot doubt of your Ma.^{ties}
gracious fauour towards her, she hauing
had formerly (about 22. yeares agoe) eu-
dence enough of your Ma.^{ties} extream ten-
dernes

dernes, and compassion vnto conseruing her
 when she was reduc'd vnto great necessity
 through warre, and pestilence, wherewith as
 soon as your Ma^{ties} was acquainted by Fa-
 ther Philip, and the Right Hon.^{ble} Personage
 now your Ma^{ties} great Almoner my Lord
 Abbot Mountague (my selfe hauing mou'd
 them afore to that good worke) you were
 pleas'd to order considerable supplies for her
 releife. Likewise I intercede for her Clergy
 Children, that these through your Ma^{ties}
 power may cast away all phanatick nouelties,
 walke in the wayes of their glorious Prede-
 cessours, giue obedience where obedience is
 due, and loue one another carefully ende-
 uoring to keepe vnitie of Spirit in the
 bond of peace, Eph. 4. And MADAME, all
 this is faile enough, if your Ma^{ties} shall
 constitute my L. Ab. Mountague your great
 Almener Iudge of Matters in debate for your
 authoritie, and his prudent conduct will be

able to remedy what is amiss, vnto preventing
of schism, that menaces the litle Church of
your Catholick subjects, And as to my own
person, if for my sake the present tempest
is come vpon our Mother-House, and the
Catholicks of England; so that they be sau'd,
cast me into the sea, that is thrust me out
of the Mother-House, and banish me from
my native Country (which was my offer
to our wanton Brethren at my last beeing in
England) and as I speake this from my
hart, so I will endure affliction gladly for
so generall a good : a small hole in any
corner of a Catholick Commonwealth will
serue to end the remnant of my dayes, and
bring my aged head with comfort to the
graue. Howeuer let God dispose of me accor-
ding to his diuine pleasure, I hope he will
giue me grace to feare him, and honour my
King, I. Pet: also, as in duty & gratitude I am
bound, to wish your Ma.^{tie} all prosperity

both in this, and the next life, which is,
 and ever shall be the
 daily prayer of

MADAME

YOUR MAJESTIES

NO 63

Most Humble

and most Obedient Servant

GEORGE LEYBVRN.

D.^R LÉYBVRNS

3935.633
3

ENCYCLICALL ANSVVER

TO AN ENCYCLICALL EPISTLE SENT TO OVR
BRETHREN OF ENGLAND,

AND SVBSCRIBED

BY M.^R D.^R ELLIS, M.^R PETER CVRTIS,
M.^R GEO: VVARHAME,
M.^R ROBERT MANLY; M.^R LAVRENCE PLAT,
M.^R IOHN HOLLAND,
M.^R CHARLES CANCEFIELD, M.^R IOHN SINGLETON,
AND M.^R IOHN MEDCALFE

Which stile them selues the Dean and Chapter,
or Church, of the Catholick Clergy in England.

*He that iustificeth the wicked, and he that condemneth the iust,
even they both are abomination to God. Proverb. 17.*



AT DOWAY;

By L. KELLAM, 1664.

*Many calumnies found in this English
says the Instructions to Mr. Hall at Doway*

THE LITERARY

ENCYCLOPEDIA

TO THE ENCYCLOPEDIA OF THE ARTS AND SCIENCES

BY THE EDITOR

AND

BY MR. DR. JOHN SMITH



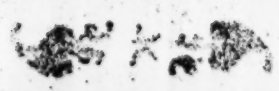
MR. ROBERT M. SMITH

MR. CHARLES G. SMITH, MR. JOHN SMITH

AND MR. J. SMITH

Which this work is a continuation of the
of Church of the Church of England.

It is a continuation of the work of the
of the Church of England.



AT DOWAY

BY J. SMITH



3

D^R. LEYBVRNS
ENCYCLICALL ANSVVER
SENT TO HIS BRETHREN
OF ENGLAND.

MUCH HONORED BRETHREN.

PERHAPS some of you do conceiue that the contumelious Epistle subscribed by Dr. Ellis, and the other few of our Brethren that adhere to Mr. Blacloe, will swallow me vp with ouermuch heauines; but Vnfainedly I am nothing trubled at the foul aspersions it casteth vpon me. *Non qui patitur, sed qui facit contumeliam miser est: Hier. ad Marc.* Not Ioseph, whom his Brethren accused, reuiled, and persecuted, did suffer prejudice thereby, *Gen. 37.* but they his Accusers, and slanderers, who conspired against him wrongfully, (that is, for as much, as they were affraid, least he might come to beare rule, and authority ouer them) carrie the infamous brand to all posterity of being wretched men. As it is no dishonour to be accused, since the best integrity, and innocency is subiect to that scandall: so it is an honour to be accused falsly: the vnchast Elders falsely accused the Chast Susanna of incontinency, and the accusation

turn'd to her honour, *Dan. 13.* The wicked Ammon falsely accused the pious Mardocheus of impiety, and he was exalted thereby *Esther. 8.* nay the Ecclesiasticall Annals of our Country afforde euidence enough of this asserted truth: for all Catholick posterity celebrates with much reuerence the memories of S. Thomas Arch-Bishop of Canterbury, S. Wilfred Arch-Bishop of Yorke, and blessed Iohn Fisher Bishop of Rochester, for their godly, and Religious enterprises, notwithstanding, that in the pursuance thereof, they were resisted, falsely accused, and iniured by their own Clergy respectiue, and at different tymes.

Again I am nothing trub'd, because I know right well, that as it is naturall vnto a serpent to hiss, vnto a scorpion to sting, and vnto a Dragon to breath foorth poison: so is it vsual, and familiar to wanton schollars, that are ambitious to vent new notions, and become Authors of new sects, as likewise to their adherents, to reuile, and say all manner of euil against such, as resiste them in the pursuance of their pernicious enterprises: for example the Pelagians, against S. Austin; Iouinians against S. Hierome, the Arrians against S. Athanasius sharpened their wicked, and slandering tongues: the poison of Adders is vnder the lipps of such singular Teachers, which trauell after plantations of new notions, as a woman that is about to bring forth a Child: and carried away with their own lusts, breath out of their mouths Venemous calumnies to the lessning, and hurting of such as piously, and religiously endeouore to obstruct their wicked designs: however innocency is a wall of brass inuincible: *Gaude* (says the great Dr. S. Chrysostome) *Innocentia & exulta, gaude inquam ubique illasa es, ubique secura: si humiliaris exigeris, si pugnans vincis, si occideris coronaberis.* Innocent men, are like stork's, for as these deuoure venemous serpents, and receiue nothing of hurt, but much nourishment thereby: so those digest poisonous words, slanders, and all manner of calumnies to the encreasing of their honour, and celebrating of their name.

Moreover I do not value any slanderings aspersions proceeding from

from Mr. Blacloe and his Adherents, hauing often a fore frustrated to their shame the vnhandsome endeouours, they haue vsed to ruine my reputation : and three remarkable victories I haue obtained. The first happened soon after I engaged in the management of our old mother's affairs; for one halfe yeare was hardly expired, when I was summon'd to encounter with a litle army of false accusations (forged by Mr. Blacloe, and his adherents) and exhibited against me to the Nuncio of Brussels vnto whose iurisdiction I was subiect : and his lordship after diligent inquisition, and mature examination of my answeres to all the said accusations, was evidently conuinc'd of the inordinate proceeding, vled by my Aduersaries: in so much, that he was pleas'd to call the aspersions cast vpon me, the Bowes of the wicked, and styled, my Aduersaries malicious men, as appeareth by his said lordships letter written to my selfe, which although I haue inserted formerly in my declaratory Epistle in answer to Mr. Blacloes printed calumnies against me, neuertheles I haue thought fitting to set down in this my Encyclicall Answer, and it is, as followeth.

EXIMIE AC ADMODVM REVERENDE DOMINE.

TAm ex candida, prudenti, atque benigna Dominationis Vestrae Respon-
sione, quam optimis aliorum relationibus Innocentiam eius perspectam habeo: cumque diuino Tribunali causam suam probasse videatur, non efficiens boninum iudicia, multò minus maliciorum criminationes. Vnum hoc periculorum est quæ se passum fuisse narrat S. Paulus Apostolus, nimirum in falsis fratribus: unde nouum non est proborum famam perperam sugillari. Sed patientiæ thyeo ad sustinendum, non minus quam brachio forti ad agendum, Dominationem Vestram munitam gaudeo, aduersus retribuentes mala pro bonis, & detrahentes ei, quia secuta est bonitatem. Porro non omittam Innocentiam Dominationis Vestrae ubi opus fuerit propalare, & linguarum arcus confringere, illam solum hortando, ut quemadmodum
B TANTA

*tanta laude inciperet, ita in posterum malum in bono vincere alacriter
pergat; dum rogo Dominum Deum, ut condigna meritis premia Dominationi
Vestra retribuat in hac vita, & in futura. Bruxellis 10. Februarij 1654.*

Eximia ac Admodum Reverendæ Dominationis Vestræ.

Additissimus servus

ANDREAS ABRAS S. ANGELI.

Which giue euidence enough, in order to this conflict, of my
victory and my Aduersaries shame.

The second victory I obtained at my last being at London
Octob. 1660. which happened thus. Sr. Kenelme Digby Mr. Bla-
cloes Mæcenæ, accused me to our Queens grand Almener, the
Lord Abbot Muntegue in the presence of Mr. Car, that I had
inform'd the Hon. Mr. Secretary Moris, that there was come
ouer a Ball of books (Mr. Blacloes *statera morum*) directed to
Mr. Holland (Secretary of the Chapter) vnder the name of Smith,
and likewise that I had told his Honour that it was a worke
of dangerous consequence as to the State, and therefore required
a warrant to intercept the said booke: also that I had acquainted
his Honour, Mr. Secretary with priuate affairs concerning Catho-
licks: again that I had intercepted his to the Chapters Secretary,
and the Chapters Secretary Letters to him, and opened them.
After Sr. Kenelme had finish'd this formidable charge, my Lord
Almener asked of him, if what he related were certaine? certaine,
replyed Sr. Kenelme; my Lord: I come now from Secretary
Moris, who told it me. The next day my Lord grand Almener
acquainted me with the aforesaid charge, and giuing credence to
what Sr. Kenelme had vttered, seemd much troubled, that I should
carrie my selfe so vnhandsomely, as to that proceeding: I made
Answer saying surely Sr. Kenelme will neuer atteste such a
passage, and Father it vpon me; surely replyed his lordship, he
hath

7
 hath attested it: and being a matter of fact, it is easely prou'd, or
 disprou'd; to which I answered, saying, tis very true, and therefore
 beseech'd his lordship, that Sr. Kenelme, and my selfe might meet,
 and dispute this busines face to face; his lordship approued my
 proposition, and promised to goe with me to Sr. Kenelme. In
 the meane while I assured his lordship in the word of a Christian,
 and a Priest, that neker had I euer spoken with, nor been in the
 company of his H^c. Secretary Moris; neither had I euer made
 addressees vnto him directly, or indirectly: neither had I euer in
 all the course of my life intercepted, or opened any letters, or
 Letter directed to Sr. Kenelme, or his friend Mr. Holland, Secre-
 tary of the Chapter. This my protestation amazed the grand
 Almener, in so much that his lordship told me that of necessity
 I ought to go to Sr. Kenelme. In the interim, his lordship meeting
 with, said vnto him: Sr. Kenelme doubtlesse there is a mistake,
 as to the information you gaue me against Dr. Leyburn, for he
 will depose, that he neuer spoke with Secretary Moris, or euer
 made addressees vnto him: he knowes not the man &c. Sr. Kenelm
 replyed in these words (as my lord Almener told my own selfe)
 truly I confess, Secretary Moris did not name Dr. Leyburn,
 but I gathered from the Secretaryes words, that Dr. Leyburne had
 so inform'd him. Thus I carried the second Victory.

Norwithstanding all this I am informed that Sr. Kenelme, be-
 lieuing me to be the person, that especially obstructe's the spreading
 of the Digbean Theology, according to his wonted manner at
 Paris, and after the imitation of his all knowing master Mr.
 Blacloe (who in a printed letter calleth Dr. Leyburn fycophant,
 madman, hissing serpent, calumniatour, fylly, and ignorant man)
 brandeth me at London with the names of periur'd man, and pe-
 danticall foole: which contumelious speeches without prooffe
 do not befeem him, neither as he is a meer man, nor as he is
 a Gentleman, nor as he is a knight, nor as he is in outward pro-
 fession, a Catholick. There is parity between me and Sr. Kenelme
 in all these degrees: for as to human nature, he is no more man

then my selfe vpon that scoare. There is parity as to Gentility, because when William the conquerour inuaded England, there was a Sr. Roger Leyburn of Conswick in westmoreland (as appeareth by the Records of Durham) which is the ancient house of the Leyburns, (whereof now actually my own Brother is seigneur) and so hath continued from Generation, to generation *vnfold*: The last knight of Conswick was Sr. Nicholas Leyburn Father to the Duchess of norfolke, whose name was Elizabeth Leyburn mother to the old Countesse of Arundell and Grand mother of the earle of Arundell that now is: and likewise Father to the Lady Howard of Noward in Cumberland, and to the lady Munteagle of Hornby Castle in lancashire. And if we will peruse the Records of Douer Castle (which Sr. Edward Dyring shewd vnto my selfe when I was his Prisoner there) we shall finde that my Ancesters haue perform'd, as good, and faithfull seruice to their soueraign Princes, as perhaps Sr. Kenelm's family hath done. But tis true, that in the Reign of Queen Elizabeth our family lost great fortunes for mayntaining the old Religion, which it neuer *Changed*. This doth euidence enough, that there may be parity between Sr. Kenelme Digby and my selfe as to Gentility: and I am certain that there is parity, as to knightship, for as much as I am a Dr. of Diuinity. Again there is parity, as to Catholick, because I am a Catholick Priest, and Sr. Kenelme is but *at the most* a Catholick layman, howeuer I will say with S. Hierome, *Gratias ago Deo meo, quod sim dignus, quem oderint homines, quoniam illi magis, quam his studeo placere*. Moreuer I will say to Sir Kenelm, what S. Austin said afore to his Aduersary a manichæan, *Semi de (Leyburno) quicquid libet, sola me in oculis Dei conscientia non accusat*.

The third victory was got thus: being come to london I was inform'd, that my Chapter Aduersaries there had perswaded sundry of our Brethren, how in my last great sicknes I had an intent to giue our College away from the Clergy. Which was onely a crafty enterprise of the said Aduersaries to render me more odious to all my Brethren, for the report was so false, that as God best know's, I had

I had no thought of any such design. Besides it was no more in my power to dispose of Dow: College, then it was within my reach the last summer to hinder Mr. Holland, the Chapter Secretary, from his Secret iourney to Rotterdam, where he continued about two months with Mr. Blacloe, that then was printing his *Statuta morum*: Or preuent Dr. Ellis, and other Chapter men from reporting, that their Secretary Mr. Holland was in one, or other County of England, when he was in the Town of Rotterdam. Furthermore, as soon as I perceiued that my Phisicians dispaired of my recouery, I called vnto me the seniors, and Counsellled them to thinke of some one, that might succeed in my roome, as likewise to the end a person named by them might finde something of aduantage by my recommendation, I signed two blankes with my own hands for letters to the Pope, and Cardinall Francis Barbarin, our Protector, and Ordered Mr. Edward Robinson Professor of Diuinity (who will attest as much) to write the said letters: Moreouer being desired by the said Seniors to nominate my Successor, I answered, that I should aduise them to make choice of D. Ellis: such was the opinion I had of him then.

After the gaining of these three notable victories as to vindicating my integrity, no man as to reason could haue imagined, but that I might haue been freed of my Aduersaries calumnies for the future: notwithstanding I finde too true in our age what S. Bernard l. 2. De considerat. C. 10. obserued in his dayes, *Alius inoleuit mos, dies alij sunt, & alij hominum mores, & tempora periculosa non instant iam, sed extant: fraus & circumuentio & violentia inualuerunt super terram. Calumniatores multi, defensor rarus.* And indeed, as to my owne particular I dare with confidence say, that in this present age *falsi accusatores sunt multi*, to witt Dr. Ellis, Mr. Curtis, and seuen more (which M. Blacloe in his last booke names the Clergy of London and they call themselves the Church of the Catholick Clergy) who haue put forth an Encyclicall Epistle filled with many scandalous aspersions which they cast vpon me, vnto wounding my honour and reputation, as by my Encyclicall Answer will appeare, or otherwise

otherwise let me fall in the iudgements of all my Brethren; and lay Catholicks of England. Wherefore in pursuance of my design, as to the conseruing of my good name, I will take my rise from these words of the said Epistle *About the yeare 1648.*

Dr. Leyb: was sent in to England by my lord Vicar Generall in solidum. Which Dr. Ellis, Mr. Curtis &c. set down in the 2. page of their Encyclicall Epistle; and shall furnith a fit occasion to forme a Preamble narratiue (afore my engagement in order to a speciall clearing of my selfe) to shew how first of all dissention, and diuision crept into our Clergy, as likewise how I came to be inuested with the Ecclesiasticall Dignity of Vicar Generall.

As to these two poynts, tis obseruable, that about the yeare 1628. I was constituted Sole Agent, as to the outward management of all affairs pertaining to our Bishop, his Clergy, and our old Mother: and so continued till about the yeare 1642. during vvhich space of yeares, and long afore, our Clergy extreamely florished, and enioy'd fulnes of peace amongst them selues, and perfect vnion vvith their old Mother, whose affairs were then managed by that gallant person D. Kellison, (*Cuius memoria in benedictione est.*) and during the tyme of my Agentship the supreme prouidence *in.* prospered Dr. Louell, (who was an excellent Clergy man) and my owne endeouours, that, in order to the Clergy's conseruation, we perswaded the ancient Priests, and others to contribute considerable sum's for the erecting of a fund vnto assisting, and relieuing such Brethren, as might be either destitute of Residences, or otherwise brought to necessity. Also in order to our old Mother my owne particular endeouours were crown'd with success, as appeares by Dr. Kellisons last will, and testament, which containe these expresse words written with his owne hand, *Viz: I giue to Mr. George Leyburne who hath been a great friend, and Benefactour to me, and this House, my best Ring, and Jewell, and what else my Executors shall thinke fit to giue on him, for he deserueth more then I am able to giue.* In like manner my lord Bishop by his lordships last will, left vnto me the *Episcopall Crosse*, and considerable Charities to this community

11

munity. But about the yeares 1638, 39, 40. dyed all the most eminent Clergy-men, namely Dr. Kellison, Dr. Stratford, Dean Benner, Dean Collington, Dr. Louell, Dr. Shell, Mr. Broughton, Mr. Troloppe, Mr. Rogers, to geather with Sundry other Chapter men of great Zeale, prudence, and eminency, who euen in the tyme of those afore mentioned yeares respectiue, began to perceauē Mr. Blackloes inclination to prophane nouelties, and therefore extreamely disliked him, but especially Dr. Kellison, Dr. Stratford, D. Louell, Mr. Musket. and my lord Bishop who suruiued the other four to publish his dislike and resiste the pernicious doctrines set foorth by him which afore he had taught in priuate onely: and indeed his lordship was wont to say to me, and others whom I can name, that he had the two marks of an Heretick, to wit *Singularity, and nouelty*: and for my own part I had so great an abhorrence of his wicked opinions, euen afore they were published in print, that as his Adherents cryed them vp, I contrariwise cryed them down. *Et hinc illa lacryma*: that is the sole ground of the grievous persecution which as to calumnies, I haue endured less, or more, for the space of 18. yeares: but about the yeare 1642. considering seriously with my selfe the great distempers then beginning in our Country, the absence of our Pastour, the miss of Dr. Kellison, Dr. Stratford, D. Louell, &c. the cheif ancient heads of our Clergy, and our new Deans aduancing of Mr. Blackloes Adherents, I resoluē to retire out of England, following the example of S. Gregory Nazyanzen, who perceiving that the great labours which he had exercised in his Episcopall charge at Constantinople for the bringing of souls out of sin, and which had brought a mighty Odium vpon him selfe, the Arrian

Whereas Mr. Blacklo about the yeare 1633. had vnaduisedly approved a certain booke that contained sundry new notions, that disedified many lay Catholics and the Clergy Generally, my lord Bishop, Dr. Kellison, Dr. Stratford, Dr. Louell, M. Musket, and my selfe delt with him to recall his approbation: Which he obstinately refused.

enuying extreamely the happie success he had in his godly enterprises, quitted euen his Bishoptick, conceiuing, that it would not ly in his power to ouercome his potent Aduersaries, and imagining that by his absence they might the sooner be brought to reason, or at least be appeased therby: which indeed was my imagination in order to Mr. Blacloe and his Adherents. Wherefore after I had acquainted our Dean, that was not versed in our affairs (having not been in England in 40. yeares afore) as likewise Mr. Gage who principally directed him in the gouernement of his Charge, with the end for which the fund was erected, and with the monyes entrusted with Mr. Blacloe, I deliuered vp all my offices, and steer'd my course for France, with design to spend the rest of my dayes in some obicure corner of the world: but being to pass by Paris, my duty obliged me to waite vpon my lord Bishop, thorough whose earnest persuations, I engaged in the seruice of Turnay College for the space of two yeares. In the interim, came to Paris Sr. Kenelme Digby, Mr. Blacloe, Mr. Fitton, and Mr. Harrington, Dr. Holden was there afore, and then (together with Iansenisme) Digbean Blacloisme begun to be taught euen to laymen and women, before it came forth in print, which was an occasion of continuall disputes; my lord Bishop shew'd an extreame dislike of Mr. Blacloes nouelties; and as to me, after my wonted manner I endeouored to crush them in the bud, and cry them down as often as I heard them mentioned: which rendered me more vngratfull vnto Sr. Kenelme, Dr. Holden, Mr. Fitton, Mr. Harrington, and Mr. Car. they all being great Admirers of Mr. Blacloes Learning. Yet as to Mr. Fitton, he about the yeare 1636. being brought to the point of death by a tedious Sicknes, deliuered all Mrs Blacloes books, which were then put forth to the Inquisitour of Florence shewing his dislike of the Tenets therein conteyned: and foretelling, that they would be condemned, if they were not already: as the Hon. Mr. Henry Somerselset, and Dr. Kixon (Mr. Fittons exccutors) haue attested.

About

13

About the yeare 1645. hauing finish'd the tyme of my engagement, as to the seruing of Turnay College, I humbly requested my lord Bishop for his leaue to departe from that employment, and euen from the Towne of Paris; his lordship refused to grant my request: telling me in plain tearms, that he would not trust the said College with Mr. Fitton, nor with any other except my selfe: Mr. Clifford hauing afore quitted his principalship. Howeuer after two, or three bouts, I quieted my lord, and obtrained his lordships condescension to my departure, on condition to returne, when his lordship should lay his commands vpon me.

Thus being freed of my engagement, and thereby deliuered from the sight of my Aduersaries, that lookt vpon me with an enuious eye, in reguarde they saw, that I went about to obstruct the spreading of Mr. Blacloes new doctrines, I retired from Paris to Rhemes in Champaign, where I had not continued aboue three months, but my lord Bishop sent me an expresse order signified in two seuerall letters, to bring me again to Paris, because our Queen was newly arriued out of England, and had appointed Sr. Kenelme Digbie as Agent to his Holines, and intimated with all, that he in respect of his great abilities, her Mai. countenance, and the great kindnes he had for Mr. Blacloe, Mr. Fitton, Dr. Holden, &c. might extremely aduantage our Clergy. In obedience to his lordships commands I return'd, and suddenly after my arrival, a consult was held in my lord Bish. chamber, consisting of his lordship, Mr. Fitton (newly constituted Dean) Mr. Clifford. Dr. Holden, Mr. Blacloe, Mr. Car, and my selfe. The sole business, that Mr. Dean propounded at this meeting, was the Seasonableness (in regard of Sr. Kenelme's Agencyship) for our Clergy to supplicate the Pope vnto obtaining of his Holines approbation, and confirmation of our Chapter, and therefore required, that letters might be expedited together with a commission to empower Sr. Kenelme, with authoritie vnto negotiating in behalfe of the Clergy: which accordingly was performed; being carryed by plurality of

D

votes;

votes ; and indeed I was, against moving in the Court of Rome for a confirmation thereof (and onely his lordship voted with me) alleaging as a reason, that we had continued in possession of Ecclesiasticall dignities (constituted by his lordship, and his Predecessor) for a considerable series of yeares, without any sentence pronounced by the Court of Rome vnto the disannulling of them, and if we shall still so continue, it will be a great motiue to his Holines (whosoever is Pope) to continue vnto vs a Bishop, which is the happines we desire onely : but if our motion for the confirmation thereof, sayd I, were reiected, where as now we build on the tacite consent of his Holines, as to the confirmation of the sayd Ecclesiasticall dignities, we should then wholly destroy the ground on which we build. The successe Sr. Kenelm Digbie had in the pursuance of that negotiation I will not tell for sorrow.

About the yeare 1648. Dean Fitton in compliance to his charge, and in consideration of the tymes that begun to be more calme, and moderate vnder the Gouvernement of a new master, resolved to go into England, and at the same tyme my lord Bishop was desired to constitute Mr. Harrington his Vicar Gen. *In solidum*; where fore his lordship after a serious deliberation with himselfe (as he told me) thinking it inconuenient that the sole principall men of his Chapter should consist of Mr. Blaeloes Adherents, whereby nouelties might be countenanced to the prejudice of our body, and others also, called me vnto him, and sayd, that he had made choice of me for his Vicar Generall, and therefore desired, I would prepare my selfe to go suddenly into England. But I refused absolutely the charge, alleadging that the acceptance thereof might bring me to my graue, with continuall vexations, Mr. Blaeloe and his faction (that would beare cheef rule in the Chapter) looking on me with an enuious eye. To this, his lordship replyed, saying, my desire is to obstruct the spreading of new Doctrines, in our Country, wherefore you must not refuse euen to suffer inconueniences for so good,

15

good, and laudable an end, and thereby it shall appeare that I am an Enemy to all prophane nouelties. In sum his lordships great earnestness preuailed with me so far, as I promised to consider seriously, and commend to God his lordships proposall, and to this end, and purpose I exacted 7. dayes respite, before I might bring my Answer, which was granted me: and as God is my witnes, in each one of those dayes, I frequented places of greatest deuotion, and such especially as had the B. Sacrament exposed, beseeching the diuine goodnes to direct me, as to the Answer I was to giue. The seauen dayes being expired, I repaired to his lordship, who instantly asking of me what I had resolved, my replye was in these words; *Qui vos audit me audit, qui vos spernit me spernit*: The will of my superior must be Gods will, and therefore resolved to do it, although I should encounter with Armyes of troubles in the performance thereof. My lord Bish. hauing thus obtained my consent, caused a patent to be drawne, writte two letters himselfe, one to our Chapter men, an other to the Hon. Mr. Mountague who is now our Queens great Almener, and so dispatcht me away suddenly without acquainting Mr. Fitton, Dr. Holden, Mr. Blacloe, or Mr. Car. But as soon as these vnderstood, that I was arriued at london, and constituted his lordships Vicar Generall, vnto excluding of Mr. Harrington (Mr. Blacloes principall Disciple) they were starteled, yet perceiuing no remedy, there being an impossibility to vndoe my lord Bish. owne Act, betooke them selues to crafty dealings. For vnder a specious colour of greater vnion they much importun'd his lordship to create Mr. Harrington a second Vicar Gen. *In solidum*, that his power might equall myne: and in the pursuance of their importunity they employed the endeouours of all such (men, and women) as they were sure, his lordship had a speciall kindnes for; in so much that his lordship wrought vpon by their importunity, and carried on with the specious pretext of establishing greater vnion, by creating Mr. Harrington a second Vicar Generall, he yeelded. Thus hauing gained a great

D 2

a duantage

advantage against me they believed (as they had reason) that my authority would be so eclipsed thereby, that it should signifie nothing in the Chapter, the principall members thereof (which were a pack of Mr. Blacloes friends) having obtained a Vicar Gen. of their own faction, inuested into equall power, and iurisdiction with my selfe. Howeuer mens Proposals, and Gods direction do not alwaies agree: and such as too much attend their own ambitious ends, seldome confine themselves to Gods pleasure, and means, as plainly appeared by the vngodly endeouours they vsed to incite my lord Bishop against me, and to lessen my reputation in the opinion of all our Brethren. For the supream prouidence that did not leaue Ioseph in his prison, nor Danyel in his Denne, did not desert me in the persecution these men craftely by vicked Calumnies raised to the obscuring of my good name for my power with my lord Bish. my credit with the Lay-Catholicks in Generall, and my authority with our Brethren, such especially as were in London. Chapter-men increasd thereby, while I remained in England. But I dare say that Mr. Blacloe, and his faction persecuted me as violently, and Calumniated me as craftely, as the Arrians did S. Athanasius.

From the premises does evidently appeare the flourishing condition of our Clergy as to good seed, that was sown in the field of their hearts, till *Homo inimicus* came, qui super seminavit zizania discordia, & heresis. Thus much as to shewing the manner how diuision crept into our Clergy, and the means whereby the dignity, or office of grand Vicar in solidum, was conferred on me; and although these sole passages set down, were sufficient enough to defeat my Aduersaries, as to the particular aspersions, they cast vpon me: neuertheless that they may not brag hereafter, as if I had return'd them but a lame Answer.

Iam, iamque animo maiora parant

Da veniam lector.

PAg. 2. Of the Encyclicall Epistle. In August following (1648) there was held, a generall Chapter in which presided Mr. Fenton our Deat.

The

17

The Chapter-men from all their districts being met, Dr. Leyb. (against the known order, and rules of such meetings) brings thither without the Deans notice two others, which were not of the Chapter. Mr. Dean civilly told them. ---- Whereupon they retired one of them was satisfied, the other vow'd revenge. ---- Which (Chapter) was ended with much satisfaction to all others except Dr. Leyb.

This first charge, for as much, as it objectes scandalous matters and proues nothing thereof, carrieth the infamous marke of a slander, for *Accusatio, quæ caret probatione, calumnia est*: and indeed, if to accuse were sufficient enough to take away a mans good name, innocency could not be deliuered from the malice of slandering tongues: In consequence of which I am not bound to Answer. Howeuér since the accusation comes from Dr. Ellis, Mr. Curtis &c. whose bare Testimonies may haue something of weight, and authority, therefore I haue thought it expedient to cleare each particular poynt of the sayd Charge.

As to the first, that objecteth transgression against the known order, and rules of such meetings, for bringing thither two of our Brethren, which were not of the Chapter: I replye to this pythagorian Testimony (which is *Dictum proprium* named by Aristotle *Argumentum stultorum*) that inuolues two false supposals: whereof the one is, that there were known order, and rules vnto excluding such Brethren from a generall Assembly, as were not of the Chapter: for afore any of my Accusers were Clerici (except Mr. Curtis, and Mr. Plat my scholler) I was in all the consults and generall meetings of our Clergy, and in those it was the vse, and custome to inuite thither such graue, and deseruing Brethren as accidentally came to London, in the tyme of the said meetings, although they were no Chapter-men; the intent whereof was to do them honour in respect of their great merits. The other false supposall is, as to our two Brethren which Dr. Ellis &c. say, I brought vnto the afore mentioned generall Assembly: truly I did onely summon them in vertue of my lord Bishop his owne letter, wherein his Lordship expressed that he

E

had

had constituted both of them Canons; and the letter I shewd to the Dean euen while he vnciuilly, and disobediently dismiss'd them before the Assembly begun to sit; and hence arose the first dispute between the Dean and my selfe. I produced his Lordships letter whereby the two foresaid Brethren were constituted Chapter-men, and complained of the Deans inciulity, and disobedience, but he pretended that his Lordship had giuen him leaue to make such a number of Canons: and accordingly had compleated it: withall added, that it was not in his Lordships power to encrease the said number. Whereunto I replied, that surely the power of a Bishop to make Chapter-men more or lesse, as he pleaseth, is not exhausted by making thirty, whereas afore he might haue created thirty two, vnless he had tyed his hands to a *Non plus ultra*, which Mr. Dean could not euince.

But this was not the sole contest between me, and the Dean in that Assembly (as they say) for he, and Dr. Holden especially had composed a small booke of rules, and constitutions to be obserued by the Chapter. These the Dean read in our first session, and after the reading thereof required approbation and confirmation of them: I resisted this request, alleadging that they contained sundry points destructive of my lord Bishops Episcopall authority, and instanced principally in one particular constitution, that exacted obedience to the Chapter, from all Clergy Priests of England, and Wales: and this I carried against the Dean, and his party, the Assembly refusing to pass it without their Bishops condescension vnto it. Likewise I instanced in another constitution, that required an oath from all Chapter-men, obliging them not to reueale passages, and transactions done in the Chapter, to any persons, or person whoseouer. I perceiuing, that Mr. Blacloes Adherents intended thereby to keepe his Lordship from the knowledge of affairs, stood vp, and said, that I excepted against the particle, *Whosoever*, alleadging, that it might beare no good meaning, and withall told the Dean plainly, that I should

29

I should refuse to take an oath vnto excluding my lord B. from the knowledge of his Chapters proceedings. This nettled extreemely the Dean, and that party; howeuer being put to votes, I carried it, and in the oath of secrecy, that my selfe, and the rest of the Assemby then tooke, his Lordship was excepted: and truly I acquainted my lord immediately with these passages, who as God is my witnes, writte back vnto me, as to the rules, and constitutions, Mr. Fitton, and Dr. Holden had shewn them vnto him, and that he had signified, for as much as he had read, his dislike of them: and as to exhibiting obedience to the Chapter he commanded me to prohibite in his name the execution thereof. Notwithstanding after the dissolution of the Assemby, Mr. Blacloes Adherents continued in the pursuance of their design, as to exhibiting obedience to the Chapter, in so much that my lord Bishop threatned to deprive them of their faculties if they should not suddenly desiste from that enterprize.

As to the second point of the charge; that is of moment, to wit, *The other vow'd reuenge*. By this pythagorian Testimony without prooffe; evidently appeares, that Dr. Ellis, M. Curtis &c. do not sharpen their slandering tongues against me onely, but likewise against all such, as shew a dislike of Mr. Blacloes Doctrines, and these mens proceedings in the countenancing thereof. For I dare boldly auerre, that the worthy Party, Whom they accuse of vow'd reuenge, is guilty of no other sin in order to them, or their affairs, then his dislike &c. He is a person that I haue known for the space of aboue 40. yeares, he tooke the degree of Licentiat, and performd all Acts required to the creating of him Dr. in the schools of Sorbon, when Dr. Ellis was a meer youth: he hath laudably laboured in the Apostolicall mission about 30. yeares without reproche: he hath had euer an extream abhorrence of such actions as beseem not Priests, namely, going to playes, hanting of Alehouses and Tauerns, playing the solicitour, trafficking out of a desire of wordly aduantages; also he hath had

E 2

euer

ever a great kindnes for Dr. Ellis, whom he had known a young youth of modest behaviur, and hath given him much good advise; and Counsell, at his entring into his office of Deanship, and since; which if he had embraced, he would never haue so vncharitably abused the president of Dow. Coll: that is to say, his Father, (that College being his old Mother) by putting forth vnadvisedly an Encyclicall Epistle, wherein, he accuseth the said President of sundry grievous crimes, and extollet about the clouds the said Mr. Blacloe for his gallant parts, his *unimpeachable verue*, *unblemishd life*, and *eminent learning*, which vnparalleled Elogium to the euerlasting dishonour of our Clergy Mr. Blacloe hath published in Latin as followeth.

De me Cleri Londinatis Encyclica ad Fratres per Vniuersam Angliam Epistola, hoc testimonium continet. *Quantum ad Albū* (alio nomine, quo notus sum Fratribus, me appellat) *Personam attinet, nouimus eam semper vitæ irreprehensibilis & exemplaris conuictus fuisse, & propterea ex Regulis Christiana pietatis tenemur eam aestimare & honorare: Plura insignia munera Cleri autoritate gessit, totidem egregia seruitia Clero rependit. Pluribus Fratrum nostrorum grauissimis & ætate prouectissimis Scientias prælegit; quæ nos obligant ut & nos & illi cum gratitudine honorem rependamus. Scientiam ipsius esse eminentem fatentur omnes, quæ nos ex legibus naturæ & societatis humanæ cogit ad parem illi æstimationem retribuendam. Hactenus de me Epistola Encyclica.*

As to the third point, or third pythagorian Testimony, that is, *Tropium dictum* without prooffe, Viz: *Which* (Chapter Aug: 1648.) *was ended with much satisfaction to all others except Mr. Leyb.* there will be no great need to reple, because the premises set down doe clearly shew, that to the extreame dissatisfaction of Mr. Blacloes friends, I obstructed the confirmation of the constitution, that exacted obedience to the Chapter from all Clergy Priests: as likewise I preuailed so, as to the oath of Secrecy, that it was taken in that Assembly without excluding my lord Bish: from the knowledge of the Chapter's proceedings, and transactions. Again, as God is my witnes, sundry members of that Assembly told

told me in expresse words, that it was a Parliamentary Chapter, for, said they, as the parliament hath deprived their king of his whole power, so the Chapter goes about to take away their Bishops authority: which does evidence that it ended not with much satisfaction to all others, except Mr. Leyb. Wherefore the premises of this, and the other two replies clearly verifie the saying of the great Dr. S. Chrysostome: *Non modo nullum incommodum ipsis, qui perferunt insidias, verum etiam, id omne in caput insidiantium convertitur.*

Pag. 4. A generall Chapter met July 10. 1653. but Dr. Leyb. and his friend, who had vow'd revenge formerly, effected that my lord sent his mandate to dissolve the Assembly, as met to oust him from his Episcopall authority &c.

In this, as in the former Charge Dr. Ellis, Mr. Curtis &c. imitate pythagoras, as to their Testimony, which is *Dictum proprium* onely; they produce no convincing reasons to prove what they assert: neither indeed can they alleadge any, the said charge consisting of two most false propositions the Latter whereof is, that my lord Bish. sent his mandate to dissolve the Assembly (July 1653.) as met to oust him from his Episcopall authority. The other is: That Dr. Leyb. and his friend effected the sending of the said Mandate.

As to the latter proposition set down in the first place, in regard of my lord, that is thereby concern'd, I do prove, that it hath nothing of truth, thus: His Lordship neuer harboured such a thought, as to believe, that the Assembly was met to machinate against his Episcopall authority: Ergo his Lordship did not send his mandate to dissolve the Assembly, as met to oust him from his Episcopall authority. The consequence is good, and the Antecedent, from whence I infer it, evidently appears by my lord's Answer to Mr. Harrington, Mr. Harrison, alias ~~Harbert~~, Mr. Knightly, Mr. Walton, Mr. Asheon, & Mr. Peterson, alias Curtis writ Aug. 1653. after that Assembly was ended: and is as followeth.

R. Brethren Marke Harrington
William Harrison &c.

I Have received your letter dated the 1. Aug. in which you grievously ly accuse me (to repeat your own words) to have condemned by a publick Instrument your late Assembly, and therein all the Priests of England, and VVales represented by them, as ingratelously, and seditiously machinating against my Episcopall authority, without hearing any one of you: and you earnestly require me to recall the said condemnation vnder my hand, and seale for reparation of your good name.

To which I Answer 1. that you prove not at all your said accusation of me: and you know well, that accusation without prooffe is a meere slander, and none should be innocent, Si accusasse sufficiat. Secondly I protest sincerely, that I neuer meant to condemne the late Assembly, and much less, all the Priests of England, and VVales of ungratefull, and seditious machinating against my Episcopall authority. Thirdly I say, that though because you be my Accusers herein, the whole burden of prooffe lyeth vpon you, and I ought to be acquitted, if you conuince not your sayd accusation: yet because my Innocency herein is Clear, I will prove it out of my Mandate, in which you say, I have condemned your Assembly, and all Priests of England, and VVales. First by the word Ingrate, which can no way be meant of your Assembly, because I neither gratified, nor obliged them any way, and therefore they could not be thought to deale ungratefully against me. Secondly by the word Seditiose, which is ioyned to the words, Convocasti presbiteros, and the Assembly did not conuocate, but was conuocated. Thirdly by the whole Mandate, which consisteth of two partes: in the former whereof, are those words, Ingrate & seditiose, in which I speake onely to Mr. Harrington, as is evident by these words: Quoniam (vt à fide dignis accepimus.) Tu Marce Vicarie mi Generalis, nuper ingratè & seditiose convocasti quosdam presbiteros seculares &c. And in the second part which beginneth: Et similiter præcipimus omnibus presbiteris à te nuper convocatis &c. In which I speake to the Assembly, there

is no word of ingratitude or sedition, but onely a command to recall whatsoever they had done in that meeting against my authority: nor can any such thing be inferred thereby, vnless you can proue (which you neuer can) that nothing can be done against Episcopall authority, but vngratefully, and seditiously, and they hauing done nothing, the command became null. Thus Clearly, and manifestly I haue prou'd my Innocency, as concerning the foresaid condemnation of your Assembly, and of all Priests in England, and Wales: so that, I need not produce (as you require) Testes fide dignos to proue that condemnation to be iust: But you need bring conuincing reasons out of my Mandate to proue, that I made any such condemnation, if you will shew Tr. selues to be lawfull Accusers of your Spirituall Father, and Superior; likewise I need not recall vnder my hand, and seal, what I neuer said, or thought, but you are bound vnder your hands to recall what you haue plainly, but vntruly imposed vpon me: and that shall suffice me for reparation of my honour, and credit, which ought to be as much (if not more) deare to me, as yours to you, for I attribute your error herein, not to malice, or ill will against me, but to a simple mistake of my meaning vpon vsufficient consideration of my words: As for proceeding iuridically, which you say, I haue refused to two or three: I vsed it, at my first comming into England, but I found not, that it wrought any good effect, and therefore left it; and indeed iudge that it is not fit for these tymes in England: neither do I think you would take it well, if I should force you to a iuridicall proof of your foresaid accusation against me; what I wrote lately to Mr. Walton, that he had satisfied me concerning the Assembly, that therein nothing was done against my Episcopall authoritie, which before I suspected: but not that the Assembly had vngratefully, and seditiously machinated against my Episcopall authority, which I neuer suspected, nor ever imagined till I read this your letter. You call Mr. Harrington Sub Dean of Tr. Chapter, which office I neuer gaue him, nor any other, that had authority from me. Is not this to vsurpe vpon Episcopall authority, and to take Spirituall authoritie giuen by none? Which what offence it is, you well know.

To the same effect, and purpose his Lordship writte an Answer to Mr. Blacloc, vwho espoused Mr. Harringtons quarrell,

and I haue iudged it expedient to ioyn it with the former, that the Matter in debate may be confirm'd, and Mr. Blackoes insolent petulancy appeare thereby: The Answer is exprest, as followeth.

I haue receaued yours of the 31. of October, and much maruelled to see a letter of that subject from your self, because you are not interested in the quarrel of the five Priests, for whom you plead, and haue enough to doe for your own works, as also because they needed not your help, and as you confesse, A treatie of accomodation between me, and them, is set on foot, which perhaps your letter may hinder. You say, you will not espouse their quarrel, and yet you doe it in the chiefest point, and therein spend two third parts of your letter, and endeavour to proue, that this consequence is good; If Mr. Metham (Harrington) were condemned as seditiously conuocating the Assemblie, the Assemblie it self was condemned as seditiously conuocated, Because, forsooth, where there is an actiue, there is a passiue, as if there were no more but an actiue, and passiue: but if you looke well, you will here find two actiues, to wit, two condemnations, the former, of Mr. Metham: the latter, of the Assemblie, and the latter I say wil not follow of the former: which I proued both by the example of the Apostles, whom we condemn not in anie sort of sedition, though we condemn the Iews therof, in conuocating them, which example you touch not: and also by reason, because the conuocated may neither know, nor consent to the seditious intent of the Conuocator, and without knowledg and consent, there is no sin at all, and consequently no cause of condemnation: and this I tooke to be the state of the Assemblie conuocated by Mr. Metham. But say you, if the conuocation be illegall, the conuocated are faultie in yealding to an illegall action. I answer, the conuocation it self may be legall, because according to law, and by lawfull authority, and yet the intention of the Conuocator, illegall and seditious, for a good deed may be done for an ill end, and one may know and consent to the good deed, and yet neither know nor consent to the ill end, for which it is done. But you replie, that the Assemblie could not be ignorant of what themselves did. True, but yet they might be ignorant of the intent of him who procured them to doe what they did. Neither will it follow, that if I feared they did

did something preiudicial to my authoritie, that therefore I suspected them of sedition against my authoritie, because they might be perswaded, that either that was not against my authoritie indeed, or if it were, they had iust cause to doe it. For example, the Councel of Constance acted against the Papal authoritie of three Popes, yet were not guiltie of sedition against Papal authoritie, because they were perswaded that what they did, was iust and necessarie for the good of the Church. And it is Sedition, which I am charged to haue imputed to the Assembly, and to all the Priests in England, and Wales, and is that, which I denie, and you should proue, but of which I neuer suspected the Assembly.

Thus I think I haue briefly, but sufficiently answered the substance of your letter, which I would not haue answered at all, if I had not suspected, that by my silence you would either haue thought your self contemned, or me conuicted by you, but if you will write any more of this subject, look for no answer from me, for I purpose to spend my time better then in quarrells.

Onely for your soules sake I request you to leane those naughty reproches, which you giue to one equal to your self in all things, but you name him not (you know why) that he is A lying and periured Sycophant, a wretched Sycophant, a bouttefeu, who careth not what disorder he breedeth so he nourisheth discord for his own ambition. And young Mr. Leyb. (whome Mr. Clifford here sayeth, is beloued of all) you say if you meet him you will tell him he is a fauic boy. To omit the tauntes of paramont Bishop and domineering wayes, and such others, which you bestow vpon myself, it seemes you haue forgotten your solemn promise, which you made at your ordination, to giue reuerence and obedience to your ordinarie, and the prayer of the Church, which she maketh in the ordination of a Bishop, Qui maledixerit tibi, sit ille maledictus, & qui benedixerit tibi, benedictionibus repleatur. But I pray you forget not the words of the Apostle: Maledici regnum Dei non consequentur. Nor of our Saviour: Qui dixerit fratri suo, fatue, reus erit Gehennæ ignis. Such reproachfull words as you vse in your letter, becomne neither Christian nor Priest, but discover too too great passion.

These letters giue full euidence, that my lord Bish: neuer believed, suspected, or imagined our Chapter-men assembled Iuly 10. 1653. to machinate against his Episcopall authority, in consequence of which, the afore mention'd proposition, *His Lordship sent his Mandate to dissolve that Assembly, as met to take from him his Episcopall authoritie, was nothing of truth.* My lord feared no prejudice, as to him selfe from the Assembly in generall, but suspected crafty dealings from Mr. Harrington, and some few other (principall members) of Mr. Blacloes faction. And here is observable, that immediately after the breaking vp of the said Assembly, Mr. Harrington, Mr. Harrison, and Mr. Curtis persons of greatest power and authoritie, and principall fauorers of Mr. Blacloe, so wrought with Mr. Knightly, Mr. Ashton, and Mr. Walton, that they gott them to ioyne in the vnhandsome letter, that accused my lord of condemning all the Priests of England, and Wales (though his Lordship had onely condemned Mr. Harrington) and required him to recall the said condemnation vnder his hand, and seal, for reparation of their good name, whereas, as to reason, and obedience due to their Spirituall Father, they should haue vs'd greater moderation, as likewise believed, that it might haue been a sufficient ground of sending the Mandate and accusing Mr. Harrington his Vicar Generall of ingratitude, and sedition, because he had called the said Assembly without acquainting his Lordship; and indeed such a proceeding, as coming from such a subiect, if it had been brought to a iudicall Tryall, would haue been sentenced as vngratefull and seditious, especially if my lord had vrged against Mr. Harrington the crafty dealings, that he and his party had vsed to ouer his Lordship of his Episcopall authority in the Assembly held Aug. 1648. But what was the intent of Mr. Harrington, Mr. Harrison, and Mr. Curtis who contriued the foresaid letter, to bring all the Priests of England, and Wales vnder the condemnation of one particular man, God knowes best, though there wanted not sufficient ground to conceiue, that they imagined, they might thereby

thereby engage the whole Clergy in their quarrell : howeuer when the other three Mr. Knightly, Mr. Ashton, and Mr. Walton saw my lord's Answer to the letter they had subscribed, they submitted themselues instantly, and my selfe receiued Mr. Knightlys, and Mr. Ashtons submissions to send vnto his Lordship.

Besides doubtles my lord was inform'd à fide dignis that Mr. Blacloes faction had a design to preiudice his Episcopall authority 1. because Mr. Ashton, that was a Deputy for our lanchashyre Brethren in that Assembly, when he perceiued, that my Lord Bish. tooke in ill part the afore mentioned letter which he innocently had subscribed, writte vnto me in these expresse words (his letter I haue shewn to our Seniors) I so behaued me in the Assembly by opposing whatsoeuer, I thought wou'd disguste our master (my Lord) or entrench vpon our Mothers ancient priuiledges, and since in priuate meetings that I haue been called, and am accounted a perfect Leyburnian. I do not shame of the Title : for I neuer knew him do any thing, that was not iustificable ; but now after all this ; and more, if I had tyme to relate it, may not I crye out of fortune, if you should thinke me inueigled into their party ; I hope you can neuer harbour such a conceipt of me : my complying in some things with them, hath made me better learned in their passages, then I should haue been : far was it from me, and far be it from my thoughts, to ioyne Issue with them in opposition to our master, who is so much worthy of honour, reuerence, and esteem. Secondly, the worthy person, who, as you say vnadvisedly vow'd reuenge, writ expressely vnto me thus. Since Yr. departure they (Mr. Blacloes party) haue laboured much to bring of those, that went Yr. way, and with many they haue effected their purpose, others shake their heads, and will be indifferent, so no opposition appearing the Grandees begin to declare the intention of their meeting which is totally to ouerthrow your master as you call him. An authentickall copie of this letter I haue shewn to our Seniors and therein is a long discourse also between him selfe and Mr. Herbert, which you boastingly say he hath disauowed ; if he hath done so, I suppose he did it

after the imitation of that worthy Arch-Deacon Mr. T. B. now living, to whom Mr. Gage, and Mr. Curtis, at my coming into England, had communicated the design of ouing my lord Bish: and of the course they intended to steer for the effecting it; The vertuous person after he was departed from them, reflecting vpon his duty, office, and oath, came to my chamber, who was his Lordship Vic: Gen: in solidum, and reuealed what Mr. Gage, and Mr. Curtis had imparted vnto him in secret. wherefore I told him, that he was bound to make a certificate thereof, signe with his own hand, and send it to his Lordship: which was done accordingly. Afterwards Mr. Gage, and Mr. Curtis being inform'd from Paris that his Lordship was extreemly offended with their machinating against him, they replied to the Informer, that the good Arch-Deacon ought not to be credited, because he was (said they) a person much addicted to the Iesuits, thinking to diseredite his Testimony thereby. But his Lordship writ vnto me after the arriual of this information, that Mr. Tho. B. inclination to the Iesuits was not a sufficient ground to inualide his Testimony, so that his Lordships iust wrath continued, and they put to new inuentions, vnto appeasing him: wherefore they made their addreses to Mr. T. B. himselfe, signifying that the Testimony, he had giuen, would of necessity cause great distractions, and diuisions in the Clergy: and therefore vrgd him to moderate it in such a fashion at least as his Lordship might haue some grownd to thinke that their meaning and intent, as to the words of the said Testimony, might bear no sound of a rebellious design, which thorough their importunity, and his own vertue, and piety (that desired vnity in our body though with the lessening of his own honour) he moderated accordingly. But after he had done so, they wanted, that he had recal'd his said Testimony. I beueue that, after the same manner Mr. Harrison, alias Herbert delt with the other aforementioned: wherefore tis probable that Dr. Ellis &c. make vse of the piety and pittie shew'd towards Mr. Herbert to reuenge, themselues of
that

that pious, and vertuous person, in regard he is counted an enemy to Mr. Blacloe, and his Adherents; for truly what he relates of Mr. Herbert in his letter I do easily believe, because Mr. Herbert, (whom I preferred to the best Residence of England) tol'd me to my face, that he saw no reason, why that man should be our Superior, who neuer came among vs; and after my arriual in the low Country's he writ vnto me, that it was not Hon. to oppose Mr. Blacloes Doctrines, who had been my Master; to which I replied, that I had onely studyed his writings in the first book of physicks, for the space of about 3. moneths, till Dr. Stratford returnd from Paris; howeuer I added, that I preferred my Spirituall Father, and Superiors Counsells which were, that we should abhorre prophane nouelties, before a million of masters, that should be carryed about with euery wind of Doctrine. Thirdly my lord Bishop in a letter dated after the breaking vp of the Assembly Iuly 1653 (I haue shewn it to our Seniors) writeth thus: Mr. Lancaster telleth me that Mr. Page (a vertuous Priest, and Arch-Deacon) vpon his deaths Bed told him that, the intent of the pack (so Mr. Blacloes Adherents were named) in the last meeting was to try vp Mr. Blacloes Doctrines, and overthrowe my authority, which (authority) Mr. Car said lately to my face was imaginary, and this, I assure mysele, he said not of him selfe alone: so they can make vse for themselves of an authority, which they account imaginary. And indeed Mr. Blacloe held it for such, as appears by a letter, he writ to the Nuncio of Paris, which is set down in my declaratory Epistle published 1656. he dares not now deny the letter, though his Paris friends made him once diselaime from it, and perswaded my lord Bish. that it was composed by our Aduersaries vnto fomenting of dissentions.

As to the other proposition, to wit, Dr. Leyb. and his friend, that rowld reuenge, effected that my Lord sent his Mandate: To this I replye, that it is so false, that as God best knows, I had no such intent; howeuer Dr. Ellis, Mr. Curtis &c. to perswade our Brethren, that I was an efficient cause of the said Mandate they

dress vp a prooffe with darke words, and sentences, knowing well that if they had spoken plainely, I should haue discovered their crafty dealing as plainely. The prooffe (such as it is) they set down pag 4. thus Mr. Leyb. friend gaue under his hand, that the letter he writt him, to send my lord, was altered in one part of it, and that himselfe feigned the rest, to see how they who preach patience, and Charity to others, could endure a wrong done themselves. They are his own words in his own hand yet extant. Now this altered letter passing through Dr. Leyb. hand to my lord, my lord expressing that he had it a *Personis fide dignis*, Dr. Leyb. writing at the same tyme to my lord, and enclosing his friends letter, vpon the receipt of which two letters, immediately issued the Mandate: tis no hard matter to perceine plainely who was ioyn'd with that misinforme, and so made my lord express them plurally.

As to the prooffe, it is a mere story cut out of a phanatick brain that hath nothing of sense or reason. For 1. Dr. Ellis, and Mr. Curtis &c. auerre, that Mr. Leyb. friend writte him a letter to send to my Lord: but Mr. Leyb. protesteth that he had no order from his friend to send any letter to my lord that friend writt at any tyme. Secondly they auerre that the letter writte to Mr. Leyb. was altered in one part of it: but they do not specifie in what, it was altered. Thirdly they put in a different character: *To see how they, who preach patience and Charity to others, could endure a wrong done themselves;* and immediately followeth these particles expressed in the ordinarie character, *They are his owne words in his own hand yet extant.* Here I was extreamely troubled to conceiue whether the immediate, written in a different, or the precedent words expressed in the ordinary character ought to be meant, *By his own words in his own hand yet extant*: Neither as yet can I pick vp the meaning thereof. Fourthly they auerre that the altered letter passed through Mr. Leyb. hand to my lord; but they do not mention by whom, or whether afore, or after the receipt thereof it was altered. If they had meant aright without design to abuse our Brethren they would haue set down the

41

the letter, and declared plainly in what part thereof, and by whom the alteration was made. But they durst not do so, for they know well, that though their great support at Paris intercepted the originall, neuertheles there is an authentick copie in being subscribed by two Priests. Whereby appeareth that the said letter was vwritten to my own selfe, and not to my lord, neither was I aduised to send it his Lordship. Howeuer I doe confidently belieue, that the foresaid friend, what he did, was out of tender compassion towards Mr. Harrison, to the end, he might be reconciled to my lord Bishop, least his nephew then his Lordships Secretary might suffer prejudice thereby: and I am certain that meer pittie mou'd the aboue mentioned Arch-Deacon to qualify and moderate his Certificate. But tis not a Priest-like action to slander a worthy Brother for performing an act of Charity to the lessening of his own honour. Firstly they auerre that my lord Bish: in his Mandate said (*Vt à personis fide dignis*) plurally, because I sent the letter to his Lordship; whereby they do most petulantly accuse their Bishop of manifest ignorance as to the Churches canons which require two testimonies to the constituting of *Personas fide dignas*, in matter of debate: but he that sends one sole Testimony, or the messenger that carrieth it does not make two witnesses: and as God know's best, I sent to my lord my friends letter writ to my selfe onely. Again the letter sent was dated 23. Iune 1653. *Stilo veteri*, and I am sure, that his Lordship receiu'd a copie thereof about the 2. of Iuly, and the original intercepted was sent 6. weeks after at least; whereby plainly appeareth, that Dr. Ellis &c. speak vnadvisedly, in saying, that vpon the receipt of that letter issued the Mandate, seing that the Assembly began to sitt Iuly 10. 1653. and hereby further appeareth that there was neither sence, nor reason to accuse me of being an efficient cause of my Lords Mandat. Besides, the ample Testimonies which I haue produced to the manifesting Mr. Blacoes parties intent to inuade my lords Episcopall authority in that Assembly) do euidence enough, that

his Lordship might heare of that design a *Personis fide dignis* without the helpe of my friends letter. Wherefore let Dr. Ellis &c. make better vse for the future of the holy Churches prayer set down before the preface of the mass. *Pone Domine custodiam ori meo, & ostium circumstantiae labijs meis: ut non declinet cor meum in verba malitia ad excusandas excusationes in peccatis.*

Pag. 5. Mr. Leyb. in his letter to Mr. Peterson vitterly disauo'd euer writing to Mr. Harrington, or sending missionaries to him, or of communicating with him, or Mr. Blacloe; and this was after my Lord (as appears by his letters to Mr. Walton) was so sorry for the injury he had done Mr. Harrington that he kept correspondence with him to his dying day.

This Charge hath two branches, vwhereof one importes my refusing to vwrite or send missionaries to Mr. Harrington; the other expresseth my Lord Bishops sorrow for hauing iniured the same Mr. Harrington. As to the first, though I am confident that the words, as they are dressed vp neuer came, from my pen, howeuer it matters not, as to the poynt in debate. For I do grant vnto Dr. Ellis, Mr. Curtis &c. that I refused to send missionaries to Mr. Harrington, and I had great reason so to carrie my selfe, because I knew well that he was carried away wholly with Mr. Blacloes pernicious and blasphemous Doctrines; obstinately maintaining them to my face in the presence of Lay-Catholicks, at sundry tymes; wherefore I thought my selfe bound both as to reason, and conscience neither to entertaine a familiarity with him (that being against the Apostles Counsell and the Churches canons) nor committe my children to his direction, and instruction for that might bring their soules to euerlasting ruine. Again by doing so I should haue trangressed the law of God and nature; these exacting from a Superior care, and vigilance to the conseruing of himselfe, and such as are committed to his Charge. I haue thought it expedient not to particularise here the pernicious Doctrines, but to reserue the naming of them for my answer to Mr. Blacloes *Unimpeacable vertue, vblemish'd life, and most excellent learning*

33

learning, vvhich are the illustrious Characters Dr. Ellis, Mr. Curtis, together vvith 7. other Canons (which name themselves the Church of the English Clergy) haue Canonically giuen him.

As to the other branch, that imporees my Lord Bish. expressing of his sorrow for hauing iniured Mr. Harrington &c. Here Dr. Ellis, Mr. Curtis &c. after their vvonted manner bring nothing of prooffe; but as pythagoras required from his schollars, so they exacte from their Brethren credence to their *Propria dicta*. Yet I perceiue that they vvould willingly haue our said Brethren imagine, that Mr. Waltons letters carried some sound that vvay, and therefore they shut within a parenthesis these particles (as appeares by Mr. Waltons letters) so as that they may relate to the precedent, vnto signifying the tyme of my refusing to send missionaries to Mr. Harrington, or to the subsequent words, vnto testifying my lords sorrow for the iniury done Mr. Harrington, This in earnest is crafty dealing: but doubtless if in their euidence boxes any letters were extant, that might expresse this aspersiō, vvhich they Cast vpon our most R. B. they would haue set them down vvith an *Io Triumphe*. But if his Lordship expressed sorrow for iniuring Mr. Harrington: of necessity it was either in order to the *Mandate*, that calleth Mr. Harrington ingrate, and seditious, beginning thus. *Quoniam vs à fide dignis accipimus, Tu Marce (Harrington) Vicarie mī Generalis ingratē, & seditiosē conuocasti &c.* Or in order to his Lordships Answer written to the six Priests, Viz, Marke Harrington, William Harrison, Andrew Knightly, Iames Walton, Thomas Ashton, and Peter Peterson, alias Curtis. Wherein his Lordship expresseth himselfe thus in order to Mr. Harrington. You call Mr. Harrington Sub-Dean of Yr. Chapter, which office I neuer gaue him, nor any other, who had authority from me. Is not this to vsurpe vpon Episcopall authority, and to take spirituall authoritie giuen by none? which, what offence is it, you well know. Or lastly in order to my lord Bish. his Answer written vpon a letter to some of the fore mentioned Priests.

viz: Mr. Harrington, William Harrison, Peter Peterson, Thomas Ashton, Andrew Knightly, wherein, as to Mr. Harrington, his Lordship says thus: And as for Mr. Harringtons Sub-Deanship I Answered that I neuer constituted such an office, nor would make him Sub-Dean, though Mr. Fitton did desire me, nor ever assuredly knew, that he ever vsurped such an office, till I read Fr. first letter: Wherefore I commande him to give it over, till he shew me, both that Mr. Fitton had authoritie to make him Sub-Dean, and legally made him such Person. *Q. veritatem diligite, & Deus pacis erit vobiscum Farewell, 11. Oct. 1653.* Now if Mr. Dr. Ellis, Mr. Curtis &c. can demonstrate that his Lordship ever recalled his Mandate, as to acknowledging of wrong done Mr. Harrington, or his words expressed in order to Mr. Harrington in either of his foresaid letters, then I shall believe, that my lord was sorry for the injury done M. Harrington: In the meane while I am certaine that 3. of the six Priests, Vizi Mr. Knightly, Mr. Ashton, and Mr. Walton submitted, and gaue full satisfaction to his Lordship without standing out. Besides (though a good while after) Mr. Harrison (by the helpe of my friend, who is accused severall tymes in the Encyclicall letter of vowing reuenge) made his peace with my lord, through an humble submission in so much that his Lordship immediately after, writ unto me in these very words. *New Mr. Harrison, and I am friends: wherefore I desire that you will be friends also.* But of Mr. Harrington, or Mr. Curtis submission, and reconciliation I neuer heard. I will end now with the exclamation, that St. Bolicarpe used in the tyme of his persecution. *Deus hanc, ad que tempora nos reservasti?* A company of 9. Priests brand a most Right Bishop their Spirituall Father, and Superior, that dyed a Confessor, and Martyr: brand him I say to all posterity with the infamous marke of committing a deadly injury; for *Iniqua est iniuria alieni violatio sine causa.*

Pag. 6. It was propos'd to Vote in the Assembly of 1653 that seeing the President of the Colledge of Down is to be nominated by his Highness, from whom he receives his authority, independent of the Clergy, whether

38

--- whether it may not be fit all the Clergy be advised to treat with such
as give Alms to that Colledge that their Donations be so left to the Disposal
of the Clergy that they may have power to raise a stock thereby. --- This
Point was by the Assembly thought fit to be vvaied for that time ---
we leave to your Wisedomes to iudge --- whether it may not now be
that point in execution, as occasion shall offer.

Here Dr. Ellis, Mr. Curtis &c. after their wonted manner
endeavour to render me odious to all my Brethren accusing me
for having calumniated the whole Assembly of 1653. but since
they do not proue the calumnie, it follow's of necessity, that they
haue calumniated me, (*Accusatio qua caret probatione calumnia est*)
and indeed so they haue; for the aspersion they Cast vpon me is
so false, that as God know's best it neuer came into my thought
to conceiue amiss of that whole Assembly, either in order to
the invading my Lords Episcopall Authoritie, or preiudicing our
old Mother House committed to my charge; notwithstanding I
knew well, that Mr. Blacloes faction had conspired against each
of both. And as to their design against my lords Episcopall Au-
thority, the ample Testimonies afore mentioned proue evidently
enough their conspiracy: likewise, as to my selfe, and our Mother-
House, they had laid their plot to ruine vs, before that Assembly
began to sit. For Mr. Foster sent me a letter about that tyme
(I haue communicated it to our Seniors) which containes these
expres words. I had a sight of the propositions ere the Assembly met
one of them was, that all legacies that should be left to your House, at
the instance of any one, or more of the Clergy, should be by them dispos'd
of towards the maintainance of, vvell dispos'd youths of each County to
be brought up in Tr. House. and thence being qualified to returne to their
Country, Tr. House not being to medle therein, as also that none should
be sent over, but such as had ended their studies. This was what I saw
before the Assembly met. I was invited diuers tymes by the Prime of the Assem-
bly (Mr. Harrington) yet I neuer did go, that so by my absence I
might testify the dislike I had of a proposition destructive, I thought, to the
good of our Mother House. Beside our North Country Chapter-
men,

12

men, that sat in the said Assembly, namely Mr. Ashton, and Mr. Young, together with some others, writ vnto me how valiantly they had carried themselves in behalfe of their old Mother. As God know's best I mistrusted not at all that Assembly, though I knew that all the Grandees, that is the principall members thereof, were Mr. Blacloes Adherents: Nay albeit that Mr. Blacloe hath much strengthened himselfe since the conuening of the said Assembly, and my Lord Bish: death, for as much as he has new Chapter-men created, which are according to his own hart: for example Dr. Ellis, Mr. Plot, Mr. Manly, Mr. Singleton, Mr. Cancefield; neuertheless, if now a generall Assembly of Chapter-men were to be called I should not apprehend prejudice as to our Mother-House thereby, because I am confident, that there would be called vnto it sundry conscientious, pious, zealous, and well affected persons to their old Mother, and my selfe, that might hinder Mr. Blacloe, and his partys machinations and vngodly enterprises as to our prejudice. And notwithstanding that this disaffected party may imagine, that they haue vndone both of vs by their Encyclicall Epistle, howeuer I do not doubt, but that our old Mother shall receiue benefit, and my selfe honour thereby, whiles they beare the infamous brand to all posterity, of being vngratefull (*& ingratum si dixeris, omnia scelera dixeris*) for Dr. Ellis was an *Alumnus* of our Mother-House, Mr. Plot had all his breeding in it, was my schollar about 3. yeares, and besides I mou'd Dr. Kellison to receiue him for nothing. Mr. Iohn meddall, and Mr. Iohn Singleton were likewise *Alumni*, and the first amongst our yorke shire Brethren, that haue cast dirt in the face of their old Mother. in like manner Mr. Manly, and Mr. Cancefield the first amongst our Brethren of Lancashire, that haue committed such an impiety. Hereby appeares evidently how vnadvisedly, and unhappily these few of our Brethren haue dressed vp this charge against me. But whereas in the close thereof they earnestly exhorte our Brethren to put in execution Mr. Blacloes former design, as to disposing of Chaires, given to this Mother-House,

House, Saying. *We leane to Yr. wisedomes to iudge ---- whether it may not now be fit to put that point in execution, Mou'd thereby out of a tender care for the conserving of the Mother-House, and preserving her children, from prophane novelties, I have iudgd it expedient to have recourse to all our English Catholicks, vnto preventing of their vngodly enterprises.*

Pag. 7. Dr. Leyb. sent a letter to Mr. Knightly, vvherein vvas signified, that Mr. Blacloe made vs odious to all Christian Princes, the Doctrine therein contained, touching them, as much as the king of scots (as he tearm'd his Ma.^{tie}) that his booke of Obedience, and Gouvernement is against the Protector Cromwell &c.

In this Charge Dr. Ellis, Mr. Curtis &c. imitate the crafty fisherman who loues to fish in troubled water, for thinking to make some aduantage against me by the said letter, they haue troubled, transplaced, and confounded the words thereof; though not so much, but that I shall be able to escape their nets: for they do not conceale the chiefe substance. And indeed I do acknowledge that I writ to Mr. Knightly a letter wherein I signified, that Mr. Blacloes Doctrine, contained in his booke of Obedience and Gouvernement, made vs odious to all Christian Princes, and was as much against Cromwell (then kinging it) as against the king of scots and so I called his Ma.^{tie}; this I am certaine was the substance, and the words where with my Aduersaries charge me importe as much. But it seem's to me a strange thing, that Dr. Ellis, Mr. Curtis &c should dare to object vnto me the abhorrence I haue from the Doctrine contained in Mr. Blacloes booke of Obedience and Gouvernement (cut out of Mr. Hob's leuiathan) rendring the English Clergy odious to all Christian Princes; since Mr. Tho. White, alias Blacloe in the said booke of Obed. and Gouver. writeth thus, 1. Pag. 133. *If a Magistrate hath truly deserved to be, and is dispossessed, every one to his power is bound to resist him. Secondly Pag. 135. If a Magistrate be innocent, and wrongfully dispossessed, he is obliged absolutely to renounce all right, and claime to gouernement: and if he does not, he is worse*

then an infidell. Thirdly pag. 147. Any, who hath suffered wrong by a Monarch, when he is dispossessed may proceed as if there were no Commonwealth, by the law, which in a wilderness warranteth vs to kill a Tyger or Robber, that seeketh to kill vs, not pretending law, for our action, but that it is manlike, and rationall.

The ground, or foundation on which he seem's to build these his horrid, Vnparallel'd, Vnauthorized, and Vnchristian Tenets, is laid afore pag. 38. It follow's not (says Mr. Blacloe) that I wrong him (an other man) even though I do him harme, or seeke his ruine for he is no otherwise to me, then a piece of cloath or wood, which I cut, and shape after my own will, fittingly for my use.

I name the Doctrines set down Horrid, because no reasonable man can read them without being horreur-struck : Vnparallel'd, because no writer Christian or Heathen hath euer broach'd the like: Vnauthorized, because Mr. Blacloe can not shew that he is sent to teach them, and mission to teach and preach the Apostle requireth, Rom. 10. *Quomodo predicabunt, nisi mittantur* : Lastly I name them Vnchristian Tenets, because the Doctrine of the Apostles on whom Christian Religion was built, beare not the least sound that way. For example Rom. 13. *Let every soul be subject to the higher powers ; for there is no power but of God, whosoever therefore resisteth the power resisteth the ordinance of God, and they that resist shall receiue to themselves damnation ---- wherefore ye must be subject not in regard of wrath onely, but also for conscience sake.* Which scripture-Testimony does evidence plainely, that subjects shal receiue to themselves damnation, if they take away from their Prince his Royall authority : and those are to receiue greater damnation that wrong, hurt, resist, or kill him so depriv'd, because he endeouours, though by force of Armes, to be restored to his iust rights. Again 1. pet. 2. subjects are commanded to obey not onely good and curteous, but also froward Princes; and as a king that is dispossessed by his own subjects, by the law of God and nature continues their king : so the dispossessors of him continue his subjects, in consequence of which, they, vnder penalty of euer-lasting

39

lasting damnation; are bound, not onely not to wrong him so dispossess, but to Cherish, obey, honour, and restore him to his former power, and authority.

Hereby tis evidently manifest that Dr. Ellis, Mr. Curtis &c. haue nothing of reason, or aduantage against me by their charge in order to Mr. Blacloes booke of obedience, and gouernement, vvhich I dare say vvas Odious to Cromwell himselfe, though the Author, and the party that put him vpon that worke conceiued that they might haue gaynd him thereby vnto giuing them power to giue laws to all the Catholicks of England. But such, as attend their own ambition, vvorke without Gods means, and direction. For Cromwell conceipted himselfe to be as great a Magistrate, and Monarch, as any other whosoever, and vvhhen he was inform'd (as I haue heard) Mr. Blacloe taught in his book, *That to do harme vnto, or seeke the ruine of another, was not to wrong him &c and likewise, that it was manlike, and rationall, for any that had suffered vvrong by a Monarch to proceede (when he is dispossessed) as if there were no Commonvvealth, by the law, vvhich in a Wildernes vvarranteth vs to kill a Tyger or Robber, that seeketh to kill vs ;* Therefore Cromwell mou'd with these reasons set light by the said booke.

But lastly Dr. Ellis, Mr. Curtis &c. accuse me of calling our gracious Soueraign *King of the scots* ; to which I repley that very vnaduisedly they cast that as an alpercion vpon me, because in their Encyclicall Epistle they extoll Mr. Blacloe for his eminent Doctrin which vvas plainly destructive of his Ma.^{ties} person; for if a man will iudge by Mr. Blacloes Tenets set down, he would haue made our king Charles no king at all ; howeuer his Ma.^{ties} own seruants durst not giue him a greater Title then the king of scots, in their letters writt into England. Moreouer I am so vvell known to his Ma.^{tie} and his principall Ministers of state, that it will not lie within the reach of Mr. Blacloe, and all his Adherents, to preiudice me in the opinion of our gracious Soueraign, for whom I haue hazarded my life,

K 2

life, and spent my little fortunes in his Ma.^{ties} service.

Furthermore Dr. Ellis &c. out of the fore-mentioned letter of mine to Mr. Knightly object against me thus. He (Mr. Leyb.) believes not, Mr. Plantin (our Agent) will say that his Holines, or the Card. Protector any wayes approved the Chapter, Dean, or Sub-Dean. To this I reple, that at my last being at London I conferred vwith Mr. Plantin, as to this point, and enquired whether the Pope vsed the vword *Approbo* (I approve) and he answered onely, that hauing Audience of the Pope in the nick of his departure he demanded of his Holines, how the Clergy might be gouerned till a Successor vvere constituted: whereto vvas replied this meer Quere: *Nunquid habetis Capitulum, Decanum, Sub-Decanum?* without naming the word *Approbo*, I approve: wherby appeares, that I did no wrong, by saying, that I will not believe, that Mr. Plantin, our Agent &c. But perhaps Dr. Ellis, Mr. Curtis &c. will reple, that the Quere, *Nunquid habetis &c.* imported approbation: *Transcat*, which is to say the interpretation is admitted, though not granted; and I am certain, it cannot be clearly infer'd from his Holines Quere. But then perhaps it may be demanded whether his Holines so interrogating Mr. Plantin, meant of a Collegiate or Cathedral Chapter, for it might be in the power of our Bishop to moule, fashion, and make ready either of both for his Holines confirmation; now how this question can be decided out of, *Nunquid habetis Capitulum, Decanum &c.* I do not conceiue; wherefore I told Mr. Plantin that he should haue humbly beseech'd his Holines to declare his will, and pleasure in writing, as to the exercising of Iurisdiction, till a Successor might be constituted, because the saluation of souls dependes thereof. And truly if the Chapters Dean haue not power to giue faculties, and notwithstanding giue them he committeth a grieuous Sin; for the Councell of Trent sess. 14 defines, *Nullius esse momenti tam absolutionem quam Sacerdos profert in eum, in quem nec ordinarius vel delegatus habet iurisdictionem*: Again though the Pope did approve the Chapter by saying, *Nunquid habetis Capitulum &c.* it will

will not appeare thereby that he inuested the Dean with Episcopall authority vnto making him an *Ordinaris*; wherefore if my Counsell might haue been heard, nether Dr. Ellis nor the Chapter had exercised Episcopall authority without his Holines leaue expressed in a Breue. For immediately after the death of our Bish. I sent a letter to Mr. Knightly his Lordships Vic. Gen. wishing him to aduise our Brethren pertaining to the Chapter to make addres- ses suddenly to his Holines for a Successor and for the *Interim*, to desist from the assuming of Episcopall iurisdiction (as the Chapter did at the death of his Lordships predecessour) the exercise whereof might beget a iealousy in the Court of Rome, that they were resolu'd to make their Chapter a Bishop in effect, whether the Pope gaue them a Successour, or not: Two other reasons more I alleadged; the one was, that I knew well that my lord Bish. who was versed in the Canons of the Church, did not beliene, that the Chapter (which after the imitation of his Predecessour, he had moulded, fashioned, and put in readines for his Holines confirmation) ought to succeed in Episcopall authority, without the Creation of a Successour, or confirmation from his said Holines; for as God know's best, his Lordship sensible of his great age, commanded me To give to our Chief and most deserving Brethren extra-ordinary faculties, telling me with all, that he did not thinke that after his death, such faculties would be suddenly diminished. The same power and command his Lordship gaue to our Hon. Brother Mr. Clifford. In compliance to this commande I empowrd sundry of our principall Brethren whereof Dr. Ellis, was one (but *Delegatus non potest delegare*) with extraordinary fa- culties. My other reason was, that Dr. Gage residing at Paris at the tyme his Lordship dyed, and intending for his Country, sent me a letter wherein he requested me to grant him the ordinary faculties pertaining to the missionaries of this house saying that he did not thinke that the Chapter had power to grant them; and indeed a Bishops authoritie expires and d'es with him: *valde las commune Canonique, et privilegium speciale pontificis*

pontificis (who is about the Canons) continue it in a Chapter, till a Successour be appointed, and constituted. These were the grounds and reasons of my Counsell communicated in my letter to Mr. Knightly ; but Mr. Harrington, and the principall Chapter-men Mr. Blacloes Adherents despised them : they neuer sought to the Court of Rome till they were constrained so to do, our Brethren generally pressing the London Chapter-men (which managed all affairs) to send an Agent to Rome for the obtaining of a Successour, and confirming of their Chapter. But from the death of my lord Bish: and afore also they had so deputed themselves, that their Agent Mr. Plantin return'd without a letter written from his Holines, or the Protector, to the Chapter that sent him : which nothing troubled Mr. Blacloe, and his party. For though Mr. Blacloe had no opinion of my lords Episcopall authoritie while his Lordship was alieue : neuertheless he made no doubt of the Chapters Episcopall authoritie, my lord being dead; besides he defended openly in the Assembly of 1657. what he had asserted in his printed Insti. Tom. 2. lxx. 8. parity between a Bishop and a mere Priest, as witnesseth Mr. Progers, that was in the said Assembly in his letter vwritten to my selfe and dated 14. Novemb. 1657. (which I have shewn to our Seniors) *I told (saies he) the members thereof, Mr. Blacloe being present that I thought they intended not a Bishop.* And in his letter dated Nouemb. 28. 1657. (which I have shoven likewise to our Seniors) wherein he giues me an account of all proceedings in 4. seuerall meetings, or consults, in the 7. account, he hath these expresse words : *It much encreas'd my suspicion of their being satisfied with their present Gouvernement, and not to desire a Bishop to see them so peremptory in refusing to subscribe to a disclaime from all novelties and scandalous opinions taught by Mr. VVhite, alias Blacloe.* Tis Mr. white together with the London Chapter-men his profelytes that have ruin'd our whole Clergy by depriving them of their naturall head, which might have prevented many great scandals. Howeuer they still continue so obstinate in their wayes, that
whatsoever

whatsoever Brother does shew himselfe against Mr. Blacloe, or an enemy to their inordinate proceedings they represent him to our Brethren residing in the Country, as disaffected to their Chapter, seditious, and factious: and young missionaries if they do not say as they do vnto extolling Mr. Blacloe, *Vnimpeachable vertue, vmblemishe life, and most eminent Doctrines* (which are the illustrious characters Dr. Ellis, Mr. Curtis &c. giue him in their Encyclicall letter to endeare him thereby to all our Brethren) they menace, and depriue them of common charities, as men disaffected to their Chapter. And truly at my being at London Sundry Priests did complaine vnto me of those horrid abuses. And in order to my owne particular as I haue beene constant in expressing an extreame abhorrence from Mr. Blacloe's pernicious Doctrines: so they haue been as constant in casting vpon me slanders, and proclaiming me an enemy to the Chapter establiشد by two Bishops (vpon that scoare onely) though God is my witnes, I euer esteemd a Chapter the best Gouvernement our Clergy could haue, and the best means to secure vnto them a Bishop, which is the naturall head of Clergy Priests. But I profess ingenuously that my hart often tymes hath been swallowd vp with heauynes to see such as manage affairs, carryed away with the winde of prophane Doctrines vnto the loosing of that best Gouvernement. And this shall suffice in Answer to all the pages of the Encyclicall letter, wherein I am accused for hauing a gird at, or going about to dissolue the Chapter, that being so false, that as God best know's I neuer had the least thought that way: my zeale tending onely to the preseruing of our Chapter, and Chapter-men from suffering prejudice. And to dissuade from the exercise of Episcopall authoritie, till a Successour might be constituted, was not to inuade, but to conserue the Chapter, nor to persuaade the Chapter-men to a disclaim from wicked Doctrines vnto taking away of scandalls, was to hurt, but to saue their honour, and reputation. But as to what our two Bishops did act in the establishing of the Chapter, I do assure it was in order, reference,

and expectation of the sea Apostolicks confirmation as appeares plainly by sending of Agents to Rome, and by their frequent solicitations, and supplications exhibited to his Holines for the obtaining of a confirmation. And indeede it is not in any particular Bishops power to dress vp a Chapter otherwise, especially in a Country where Chapter-men haue no Collegiate, or Cathedral Church to meet daily together to the celebrating of diuine seruice. For in this case not onely his Holines approbation, but dispensation is required in order to the Churches ordinances which confine Chapter-men to a Collegiate, or Cathedral Church, for such an end, and purpose. Let not the Counsell of our great Apostle S. Gregory be forgotten *Si obediens fuerimus Praepositis nostris, obediens Dominus orationibus nostris.*

Furthermore Dr. Ellis, Mr. Curtis &c. mention Mr. Blacloes reply to the foresaid Letter, that Dr. Leyb. sent Mr. Knightly, and vte these expresse words. Pag. 8. He (Mr. Blacloe) replies in a like return of language, as Dr. Leyb. had vsed. For this I Answer, that it is an aspersion as falsely cast vpon me, as it is true that Mr. Blacloe in his reply calleth me Sycophant, kissing serpent, bawse-few, madmen &c. But perhaps Dr. Ellis, Mr. Curtis &c. will answer, that, in the forementioned Letter I cryed against Mr. Blacloes Doctrine contained in his book of Obedience and Government as rendring the Clergy odious to all Christian Princes: O Brethren Let vs follow the truth in Charitie, and in all things growe vp in, and into him, which is our head, that is Christ Iesus, Ephes. 4. Such false pieces of coyn'd aspersions which you cast vpon Yr. Brother in euery page of Yr. Encyclicall Epistle, do not beseeem Christians and much less men of Yr. function. *Legimini veritatem unus quisque cum proximo suo. Zacha. 8. quia testis falsus non erit impius, Prouerb. 19.*

Pag 9. About the same tyme be (Dr. Leyb.) write this Letter to Mr. Knightly, that he might see all his Engins a worke at once, his particular friend Mr. Caterick Arch-Deacon of Yorks shire whose disservice

Because Dr. Ellis, Mr. Curtis &c. call the Arch-Deacon of Yorkshire my particular friend, which is very true, and truth being seldome put down in any one passage of the whole Encyclicall Epistle I haue thought expedient to take notice of it, and to say thus much in his vindication, that I know him to be a person of great worth, and merit, of a good conscience, of excellent piety and Religious zeal, as to giuing duty, and Obedience to his Spirituall and ciuill Magistrates, of great humility, as to honoring the Current of D.^{ty} in the Church of God, and as to running in the steps of his glorious Predecessours. Besides he is a benefactour, and a most gratefull child to this Mother-House, that bred him. And as to the accusation you haue dressed vp vnto lessning the esteem our Brethren haue of his vprightnes in all his proceedings, I will adde thus much more, that in regarde he was not ignorant of Mr. Blacloes partys crafty dealings against our Spirituall Father, and Superior my Lord Bish: and our old Mother, as likewise of their design to countenance Mr. Blacloes pernicious Doctrines vnto dishonouring of our whole Clergy, he might haue great and iust reason to name the Chapter schismaticall as to that part of it; but all such Brethren, as excepte against Mr. Blacloe and his pack of friends you proclaime as slanderers of the Chapter and Clergy. If we shall, not abide in truth, God will not abide in vs, *Quoniam veritatem requirit Deus. Psal. 30.*

Pag. 9. 10. Dr. Ellis, Mr. Curtis &c. make mention of a common Letter writ to me by the Right Hon. L.^d Abbot Montague, Mr. Clifford, Dr. Holden, and Mr. Car, in order to an accord between my selfe and Mr. Blacloe, which common Letter they produce with this preamble: p. 9.

While our Church was torn by these intestine Divisions; it pleased the Right honorable Ld. Abbot Montague (never to be mention'd by vs without gratitude and honour for his love then shewn our body) with our Venerable Brethren in France Dr. Holden, Mr. Clifford, and Mr. Gair, to interpose and endeavour to bring the Two to an accord. Mr.

M

Clifford

Clifford also and Mr. Car out of their great Charity and Zeal of our Union took a journey to Doway to treat with Dr. Leyb. about it, and to bring him to some terms of correspondency. Moreover, a common Letter was writ by the four mention'd, to Dr. Leyb. Complaining that our Vnity in Yorkshire was actually broken by his special friend Mr. Carterick who calumniated the Chapter as schismatical, and refus'd flatly to consent to any thing it should do, disobeying and writing offensive Letters to his Vicar. General Dr. Blundeston; earnestly requesting him to desist from all schismatical resisting that authority, which our two late Bishops of happy memory had establish'd and left amongst us, that he ought not to goe about to remedy abuses by open resistance, this being the common pretence of all rebellion against Authority, That the Catholick Church hath her legal and authoritative way both subaltern and supreme to examine and condemn what ever may be amisse either in his or any other man's writings whatsoever, That particular men can only inform those whose office it belongs to, of what they iudge erroneous or dangerous, though as friends and Brethren we may cover what we think we are not necessarily obliged to complain of, That Information once given we ought to forbear all scandalous & clamorous diffamation till the Delinquent be sentenc'd;

Again pag. 13. Dr. Ellis, Mr. Curtis &c. mention a generall Assembly of the Chapter, at the request of the afore named the Rt. Hon. L.^d Abbot Montague, Mr. Clifford, Dr. Holden, and Mr. Car; moreouer in order therto express themselves in these very words. 1: (the Assembly) met Nov. 23, 1657. Mr. Blacloe came thither in person, Dr. Leyb. sent thither his Agent (Mr. Progers) who at the very entrance of the first meeting, shew'd us how soon Dr. Leyb. had foregot his promise, and that all Union with him was hopeless by his excepting against the whole Assembly, because it was of Chapter-men onely, and alleadging that he was sent to an Assembly of the whole Clergy, whereas, the whole being some hundreds could not possibly meet ----- He, (Mr. Progers) began to press also the disclaiming and censuring Doctrines in the first place &c.

Whereas Dr. Ellis, Mr. Curtis &c. here name the Rt. Hon. the

47

the Ld. Abbot Montague, Mr. Clifford, Dr. Holden, and Mr. Car: And thence take a rise to dress vp their likely tale concerning an accord between my selfe, and Mr. Blacloe as procured by them, in order to the establishing of a much desired Vnion amongst all our Brethren, and likewise ascribe the obstruction thereof to my violating of my promise; I haue iudg'd it expedient, for as much as a false tale may seem true till another, that is true indeed, be told, to tell my tale before I do engage in an Answer to the accusations set downe: to the end the falsenes of their tale may more clearely appeare thereby. My true tale in order to both the accusations, is as followeth.

About the yeare 1656. Mr. Blacloe being much incens'd at the aboue mentioned Letter sent Mr. Knightly, set forth in print a larg phamplet full of calumnies, and reprochfull language, vnto wounding of my honour, and reputation, which he and his Adherents spread in great diligence, and extreame exulting, and triumphing there was amongst his friends at home, and abroad, at Paris especially (where resided principall Clergy men, and Lay-Catholiks of our Country, which supported, countenanced, and defended Mr. Blacloe and his learning) imagining that the said pamphlet had cast vpon me so great an affront, and disgrace, that my resisting of Mr. Blacloes learning would signify nothing for the future. But mens supposals, and Gods directions seldome agree. For this proceeding ministred the occasion, that begot my *Manifest*, which laid open so plainly his crafty dealings, and extreame ambition to begin a plantation of new notions, and pernicious Tenets, that the veile, which hid his vngodly purposes being drawn, and taken away thereby, he appeared, what he was indeed, *A Wolfe in sheeps Cloathing*: Now after Mr. Blacloes chief friends residing at Paris had perused my *Manifest*, and heard of the applause it had got amongst all sort of Catholicks respectiue, as appeares by aboue 20. sundry Letters: then and neuer afore, Dr. Holden, and Mr. Car thought it expedient to endeavour an accord between my selfe, and Mr.
M 2Blacloe,

Blacloe, vnder the specious colour of bringing the whole Clergy vnto vnion thereby, and for the effecting of this design they got the right Hon. the Lord Abbot Montague, and the Hon. Mr. Clifford to engage in the pursuance thereof, wherein they carryed themselves most piously, and Religiously, hoping to extinguish thereby the fire of discord, and dissention which Mr. Blacloes prophane nouelties had kindled in our Clergy. In order hereto Mr. Clifford, and Mr. Car: gaue me a visit at our Mother-House, deliuered a Letter subscribed by the Rt. Hon. the Lord Abbot Montague, Dr. Holden, and themselves expressing their ioynt desire for a settlement of peace and Vnion vnto taking away diuision, wherewith our said Clergy was branded: and in sum me wishd conference with me about the carrying on of so good a worke; and for my part I shew'd as great a willingness to embrace, as they had demonstrated readines to promote so good a worke.

In our first conference I excepted against the Letter for as much, as I saw, that it was written by Dr. Holden, and as I conceiued by him contriued out of information receiued from the aduerse party and indeed diuers points thereof I might haue disprou'd. Howeuer I was not a litle troubled to see Dr. Holdens hand to the Letter who was a party against me, and had enough to do for his own works; for when I was at Paris Dr. Holden put forth a pamphlet vnbeseeeming his Religion, and function, wherein he accused the Court of Rome of ignorance and corruption: likewise he had set forth a booke much derogating from the Popes authority. Again neither Mr. Clifford nor Mr. Car mou'd me to approue the contents of the said Letter, the intent thereof being onely to expresse a ioynt desire of peace and Vnion which I embrac'd gladly, and accordingly propounded such points, as I iudg'd necessary requisits to the effecting of peace and Vnion. Which were these 1^o, that Mr. Blacloe might submit all his writings to the sea Apostolick and print nothing more without the approbation of these Drs. of Diuinity

Diuinity named in the common Letter sent Mr. Blacloe, and
 subscribed by the R^t. Hon. the Lord Abbot Montague, and the
 other three. Secondly that some of our grauest and chiefest
 Brethren out of each District respectiuey might assemble together
 to determine of all affairs pertaining to our Clergy, and I nam'd
 graue and principall Brethren, because I knew well that the farre
 maior part of our Brethren then pertaining to the Chapter, were
 a pack of Mr. Blacloes friends, so that it seem'd to me a thing
 impossible to vote down in such a Chapter, his prophane Do-
 ctrines, on the extinguishing whereof peace, and Vnion necessarily
 depended. Besides I knew likewise, that some of our Brethren
 had resigned, and others had refused to accept Ecclesiasticall dig-
 nities (in our Bishops life tyme) that so they might auoide
 contests with Mr. Blacloe and his party; and truly in the yeare
 1654. by order from my Lord Bish: I mou'd Dr. Daniel twise
 to accept of the Vitar Generalship *In solidum*, who replyed vnto
 me in a Letter the 10. of Ian. 1654. in these express words.
 (I haue shewn it to our Seniors) You moue again, and I see my
 Lord is ready to honour me far above my desert and expectation. Truly
 Sr. I am not so wedded to my own desires, or Interests (which hath
 long been to lead a single, and quiet life) as not to yeild my utmost
 endeavors to the common, when it may appeare that I may really further
 it. Give me leave therefore to represent my doubts, I conceiue in this
 offered employment. First then Mr. Clifford telleth my Lord, that noe
 exceptions vwill be made against me; but this I much feare, because Mr.
 Blacloe is, as yet, no vray appeased, or satisfied vwith me, and then
 certainly both he, Dr. Holden, and both their friends, vwill oppose me
 what they can. And although afterwards Dr. Daniel made his
 peace with Mr. Blacloe, and thereupon was chosen Dean (which
 happened after my Lord Bishops death) neuertheless he iudg'd it
 necessary for our Clergy to disclaime from Mr. Blacloes new
 notions vnto extinguishing the fire of discord, as can witnes Mr.
 Wolstan Paston, a Lay-Catholick of great worth, and merit,
 whose singular charity hath extreemely obliged both the secular
 and

50.
and regular Clergy. Thirdly being I was of Dr. Daniels opinion, as to the necessity of a disclaime, I propounded that our Brethren assembled together might in the first place disauow all Doctrines contrary to the generall practise of Gods Church, whether vented by Mr. Blacloe, or any other, as likewise to giue obedience to such declarations or declaration as his Holines should make in order to prophane nouelties.

This was the sum of what I propounded to the Hon. Mr. Clifford, and Mr. Car for the effecting of our desired Vnion: and they approu'd each point thereof, and at their return to Paris acquainted therewith the Rt. Hon.^{ble} the Lord Abbot Montague, who in a Letter dated 13. of Octob. (which I shewd to our Seniors) writeth to me in these expresse words. I doubt not but at the meeting proposed, which will be more conuenient at London, then Paris (I had propounded to Mr. Clifford, and Mr. Car that our Brethren might meet at Paris) by reason of the impossibility of so many appearing here, as are requisite to that worke, the proposall is, to be made of disauowing all that is new, and vnconformable to the receiued practise, and Doctrine of the Church of Rome, and promise to submit to any declaration, the Pope shall make in point of nouelties either vented already by Mr. Blacloe or any other, or what shall occur here after vpon any declaration. This profession I iudge conuenient to be made in the entry of that Assembly we propose, and am assured of the acceptance of it vnanimously, which answers fully to Tr. desire. This Testimony alone comming from a person of so great eminency, as is my Lord Abbot Montague giues euidence enough to shew to our Brethren how falsely Dr. Ellis, Mr. Curtis &c. have accused me of forgetting my promise to the obstructing of the desired Vnion.

And if my Deputy, Mr. Progers excepted against the Assembly for as much as the far maior part thereof was a pack of Mr. Blacloe friends, and if in the first place he vrged the disauowing of nouelle Doctrines, he proceeded according to his instructions, which were conform to the propounded poynts, and approu'd vnanimously.

91
unanimously by my Lord Abbot, Mr. Clifford, and Mr. Car, as necessary requisits to the effecting of the said desired Union, and this shall suffice in answer to the slander cast vpon me in the cited 13. pag.

Now as to the common Letter set down pag. 10. it seems to me a strang thing, that Dr. Ellis, Mr. Curtis &c. should produce the said Letter with intent to preiudice me, since I was not required to admit, and acknowledge the contents thereof as to matter of fact, which I purposely wau'd regarding onely the ioynt desire in Order to Union. Again I can in rigour deny the Letter as it is set down, to be the common Letter subscribed by the Rt. Hon. the Lord Montague &c. I can personate them and say, as Martiall the Poet did to one Fidentinus, that had rehearsed a poeme of his amiss.

*Quem recitas, meus est, o Fidentine, libellus:
Sed male cum recitas, incipit esse tuus.*

FOR example Dr. Ellis, Mr. Curtis &c. to make our Brethren believe that by that Letter I onely am desired not to resist the authority, which two late Bishops establish'd, and left amongst vs, in the room of Earnestly requesting you (to witt my selfe and Mr. Blacloe ioyntly, as plainly appears in the originall Letter) they set down Earnestly requesting him (Dr. Leyb.) And whereas immediately follow these words directed to my selfe alone; This authority we are confident you are far from opposing, vntless, as perceiuing it led, and governd by a faction of Mr. Whites. In earnest Dr. Ellis, Mr. Curtis &c. haue vsed crafty dealing in the changing of You into Him, but especially in omitting to set down the other words immediately following. This authority we are confident you are far from opposing &c. They had no desire our Brethren should know, that my Lord Abbot, Mr. Clifford &c. were confident, that my selfe was far from opposing our

Chapter, that is, the authority establish'd by two Bishops; *unless* &c. or that our said Brethren should know, that my Lord Abbot &c. did make a difference between opposing the Chapter, as Chapter, and opposing Mr. Whites faction, as leading and governing it, and therefore conceal'd that part of the Letter, because Mr. Curtis &c. represent, as enemyes to the Chapter, all such Brethren, as shew a dislike of, or move a disclaime from Mr. Whites pernicious nouelties; nay my selfe is proclaim'd in their Encyclicall Epistle as girding at, and seeking dissolution of the Chapter, because at my last being in London out of pure loue, and Zeale, I told Dr. Ellis, that although the Chapter were without exception, he ought not to exercise any Iurisdiction as Dean, in regard his election according to the Churches Canons was made void, because he had not accepted his said election within the prefixed time, set downe by the Canons which require acceptance of election within the space of one moneth, and Dr. Ellis did not accept it within the space of 8. months: Besides *Primum iure per electionem acquisito; qui post acceptationem intra tres menses confirmationem non petunt. C. quam sit. de Elec. & Elect. potes. in 6. Item qui ante Confirmationem administrant. ibi. C. aduocatus.* But he that tell's truth, draw's an odium vpon himselfe.

Furthermore if Dr. Ellis, Mr. Curtis &c. had been minded to deale sincerely in publishing my Lord Abbot, Mr. Clifford &c. their religious endeauours in order to the afore mentioned Union in our Clergy, they should not haue produced onely, their common Letter to me, but likewise their common Letter to Mr. Blacloe, which they craftily conceal'd from our Brethren: because my Lord Abbot, Mr. Clifford &c. in their said common Letter sent Mr. Blacloe (wherof a Copie was given me) haue these expresse words: *If hereafter you intend to publish any thing concerning or nearly relating to Religion, you will be pleas'd as let it be perused, and consented vnto by Mrs. Blunston, Mr. Daniel, Mr. Ellis, Mr. Gennings, Dr. of Divinity.* And in the close of the common letters

53

are these words in relation to the former. This we conceive would be a means to prevent all future occasions of Dr: Leyborne or any others complaints against Yr. Doctrine; This will satisfy, as we believe, and in some sorte preserve our body (whereof you are a principall member) from those feares of blemish, which are pretended to fall upon it through Yr. exotick opinions. By the premises is plainly verified to the shame of Dr. Ellis, Mr. Curtis &c. the scripture Testimony proverb. 27. *Qui fodit foveam incidet in eam, & qui voluit lapidem reuertetur ad eum.* They digged a pit to swallow me, and they are faine therein themselves, they rolled a stone vnto shaming of me, and the stone is returned with sham vnto them.

Pag. 11. *whereas, I vnderwritten (Mr. Blacloe) haue &c.*

Here Dr. Ellis, and Mr. Curtis &c. produce a copie of Mr. Blacloe's submitting his writings to the Sea Apostolick, and both they, and all other his Adherents much glory therein without cause: for indeed that his submission signifies nothing, since Mr. Blacloe, and his pack of friends, soon after in the Assembly 1657. did not onely reiect his Holines Decrees, that prohibited, and condemned sundry of his prophane books, but also went about to forewarne our Brethren against censures from Rome, *If procur'd by indirect wayes* (against Mr. Blacloe) *though by direct they should come to them:* I vse Mr. Progers (that was present) his words set down in the 9. account of the declaration he sent me as to the passages of that Assembly, and he saies further in the same account, that in order to that forewarning he made this Quere. *Be not such preuention and forestalling, the beginning of Rebellion in the state, and schisme in the Church?* Moreouer whereas I sent the said Decrees to Mr. Knightly by order from the Nuncio, Mr. Curtis writt vnto me vnadvisedly, saying that he wonder'd that I would send Decrees, which I knew did not bind there: and of this vnhandsome writting I chalengd him, when last I was at London: *But Bone Deus in quæ tempora, hoc est, in quam dierum inobedientiam nos reseruasti?* Again since the reiecting of the said Decrees, Mr. Blacloe hath put forth a pernicious book intituled *Statuta morum,* filled

O

filled with fordid, and damnable Doctrines, and this he dedicates to the Bishops of this Country: also hath dispersd it in sundry places, with design to stirre vp such as are addicted to Iansenisme vnto rebellion against the authority of the sea Apostolick: wherefore since Mr. Blacloes subsequent actions haue vnmade, what his precedent Act, as to submitting to the Pope, had made afore, his submission now signifies nothing; in consequence of which the producing of it must of necessity turne to the sham of Mr. Blacloe, and such as produce it in his fauour. Wanton schollars of new notions in all ages whiles they were without a Potentate to protect, or a strong party to secure them from the power of Rome, submitted their writings to the Pope; a stratagem onely to gain tyme vnto spreading, and establishing of their wicked Doctrines. And indeed Ecclesiasticall Histories make mention of sundry Hereticks submission of their Doctrines to the sea Apostolick, before they were fast in the saddle.

Pag. 12. *Mr. Blacloes reply to his (Dr. Leyb.) pamphlet, though printed and ready to be publisht, was held in by him, (Mr. Blacloe) and Mr. Leyb. permitted to haue the last word.*

To the disprouuing of this Tale, I can say thus much, Mr. Car himselfe told me, that Dr. Holden had receiued a Letter from Mr. Blacloe, wherein was signified, that he had an Answer in readines to Dr. Leyburns booke, and Dr. Holden writ back vnto him, that if he had prepared an Answer he should do well to light a fagot and burne it: for he would gain nothing of credit by answering it. This Mr. Car had from Dr. Holden himselfe. Again as to reason it is not probable that Mr. Blacloe would suppress his Answer, if printed, out of his innate goodnes to spare me; The Encyclicall Epistle, that breath's forth ranck poison of malice, giues euidence enough of his, Dr. Ellis, Mr. Curtis &c. their great charity towards me. But perhaps the said Encyclicall Epistle is cut out of the said Answer which lies hid out of bashfulness.

Pag. 16. *Mr. Mark Harrington our late Sub-Dean he (Mr. Leyb.)*

Leyb.) iudges to haue dy'd in a sad case ;

In Answer to this accusation I say 1.^o that it seems to me a strang thing that Dr. Ellis, Mr. Curtis &c. dare name Mr. Harrington Sub-Dean, since my Lord Bish. in his Letter to Mr. Harrington, & Mr. Curtis, alias Peterson afore produced, says expresly, that neither himselfe nor any other who had authority from him, gaue Mr. Harrington such an office, and thence his Lordship infer'd that they vsurped vpon Episcopall authority by assuming to themselues Spirituall authority giuen by none. Secondly, as to Mr. Harringtons dying condition, Dr. Ellis, Mr. Curtis &c. attest point blanck, that I iudge him to haue dyed in a sad case ; but in regard their Testimony importes an accusation without proof, of necessity it beares the infamous marke of a slander ; and indeed such are the other aspersions they cast vpon me all a long their Encyclicall Epistle. Besides I know well that the power of iudging is a reseru'd case pertaining to the son of God Ioan. 5. *Pater omne iudicium dedit Filio*. Yet notwithstanding all this is lawfull for me, or any other Catholick, that was acquainted with Mr. Harringtons peruerse, and obstinate defending of Mr. Blacloes pernicious Doctrines, to conceiue coniecturally, that the Tribunall of the same son of God (which iudgeth euery one according to his works 2. Cor. 5.) might shew him nothing of fauour, since in the sicknes of which he dyed, he had made no outward shew of disauowing them, though his Dean Mr. Fitton, brought to the like extremity, had disauow'd them.

Furthermore, whereas Mr. Knightly, the Gen. Vicar, had writ vnto me, that Mr. Harrington after a sicknes of many dayes was departed out of the world without receiuing any one Sacrament, as likewise without disposing of any one penny vnto procuring of prayers for the benefit of his soul, perhaps I signified in my Answer, that thereby might appeare a iust iudgement of God that Mr. Harrington, who in his life tyme had impugned the efficacy of holy Churches Sacraments as to conferring
of

of Sanctifying grace; and the Sacramentall absolution as to taking away sins without perfect contrition, and also the deliuerance of good souls out of purgatory through the prayers and suffrages of the Church, before the generall Resurrection, should want the comfort, and benefit of the Sacramentall viaticum, that is the holy Euchariste, the Sacrament of Extreame-Vnction, and a Priests Sacramentall absolution; but hence can onely be inferd, that I might conceiue (as indeed so I did, and do still) Mr. Harringtons death not to haue been outwardly at least so pious, and precious in the sight of Heauen, and earth, as the Encyclicall Epistle, makes it. For truly I do think that neither the Heauen of the Church triumphant, nor the Earth of the Church militant do approue the death of such, as dye with singularity of Doctrine, which is contrary to faith, and the generall practise of Catholick belieuers; howeuer to thinke or conceiue Mr. Harrington to haue dyed in a sad condition in order to outward signs and circumstances, is not to iudge him as to the Tribunall of the son of God, who for as much as his mercy is aboue all his works, might assist him with efficacious illuminations in the last moment of life: men can onely form conceptions conform to outward sensible actions; tis God alone, that hath inspection into the whole man, and consequently it is he alone, that can iudge him, who hath an exact knowledge of both his outward, and inward action.

Pag. 21. *Fifely they obiekt Dr. Leyb. vsuall calumny, that his Holines iudges our Chapter schismaticall-----so that we feare himsefe endenour'd to fix that calumny vpon vs at Rome.*

In Answer to this obiection which is built vpon *Dictum proprium* (a Testimony without prooffe, that Dr. Ellis, &c. vse all along their *Encyclicall Epistle*) I protest sincerely that it is so false, that as God knows best I neuer had an intent to brand the Chapter with schism, or inform against it at Rome. Howeuer I am very certain that the Apostolick seat, does harbour no good opinion of Mr. Blacloe; for Dr. Gage their Agent in his Letter of Feb.

20. 1661. (which hath been shewn to our Seniors) hath these
 expresse words. *Mr. Blacloe Doctrine is in so great a detestation here,*
that neither that of Luther or Calvin ever was in a greater. Whereby
 is euident, that Mr. Blacloe hath no such enemy, as his own
 Doctrine, nor our Chapter any such Aduersaries in the Court
 of Rome, as are those Chapter-men, that adhere so fast vnto
 him, as to dare to publish his Doctrine for eminent learning, which
 is held in detestation at Rome, censur'd by the Vniuersity of
 Doway as scandalous, Hereticall and impious. These London
 Chapter-men are those, which if not preuented by a supream
 providence, of necessity will bring our Clergy to ruine: and
 whereas Dr. Ellis, Mr. Curtis &c. endeavour after their wonted
 manner to abuse our Brethren by seeking to perswade that even
 in this present tyme our Chapter is in esteem, and credit at Rome,
 I dare boldly say vnto disabusing our sayd Brethren, that it is so
 odious (as they haue made it) that not any friend of our Clergy
 residing in that Court will presume to open his mouth in fauour
 of it.

Pag. 24. *We shew him (Dr. Leyb.) the iudgements of Canon*
lawyers, who were consulted when our Chapter was instituted, one of
them being Ottenbergus Bishop of Arras ——— We shew him under
Mr. Fittes's own hand, that it was the sense of Pope Innocentius return'd
to him by Cardinal Capponi our Comptroller, that we should gouerne
by a Dean, and Chapter till we had a Bishop.

This obiection hath two branches, whereof one is built vpon
 the iudgements of Canon lawyers as to a Bishops power vnto
 instituting a Chapter: which importes nothing of the question
 in debate, to wit, whether a Chapter instituted by a Bishop can
 succeed in Episcopall authority at the death of their Bishop
 without his Holines obtained condescension thereto? or whether
 a Dean elected a new is not bound to aske confirmation of his
 election before the exercising of Episcopall Iurisdiction? If Dr.
 Ellis, Mr. Curtis, &c. could haue produced Ottenbergus, or any
 other Canon lawyers Testimony, that might haue decided the
 said

said two *Queres* in confirmation of what they now practise, they had performd a great vwork vnto iustifying their proceedings.

The other branche is built vpon a testimony vnder Mr. Fittons own hand as Dr. Ellis, Mr. Curtis &c. auerre, although in good earnest I haue no inducement from the words set down to give credence vnto them. 1. because to my knowledge Mr. Fitton was at Paris when Innocentius was made Pope, and there continued for the space of diuers yeares. Secondly Cardinal Capponi was not our Comprotestour after the death of my Lord Bishop, for this Comprotestourship continued onely till Cardinal Francisco Barbarini was restored into Innocentius fauour, which is about 10. or 11. yeares agoe: for that my Lord Bishop was not dead till long after Cardinal Capponi was routed of his Comprotestourship, and therefore it is not as to reason consonant, that Capponi should returne the sense of Pope Innocentius in these express words; *That we should gouerne by a Dean and Chapter, till we had a Bishop*, since my Lord Bishop was not dead then. Howauer I make no doubt, but that the Apostolicall see in the vacancy of our naturall Head, hath at least tacitely assented to its gouernement in order to the faculties left by our late blessed Bishop; yet thence it follows not that the Chapter can assume the exercise of Episcopall Iurisdiction, especially a new dean being elected, that neither obserued the holy Canons, as to his election, nor euer sought to Rome to confirm him so Vncanonically introduced.

Page 27. Lastly we bring him his (Mr. Leyb.) down Letter asserting, that our Chapter was to haue Episcopall Iurisdiction after my Lords death. -- What the Chapter is to be lookt on, as his Eldest successor, that our gouernment is to reside in the Chapter after our masters death.

To this accusation I answer: in regard I haue found by experience that Dr. Ellis, Mr. Curtis &c. do corrupt, and falsify the original Letters, which they mention in their Encyclicall Epistle,

I can

I cannot be induc'd to believe, that they have repeated my words aright, neither do I thinke that there are the particles *Our Chapter*, &c. I remember that vpon notice giuen me, that Mr. Blacloe, and his Party went about to our my Lord Bishop from his Episcopall authority, and that Dr. Blundston vpon that scoare endeuour'd to draw all our Brethren residing in his district, to promise obedience to the Chapter, I writ the said Dr. Blun. a Letter, telling him that he proceeded vnadvisedly because a Chapter ought not to execute the Bishops authority while he was aliue. For in all Catholick Contries where Bishops seats are establish'd, the Bishop while he liues gouernes the Clergy, and not the Chapter: to which (if Cathedrall) the Canons of the Church giue leave only to succeed in his authority during the vacancy of the seat. And if a new Dean be elected in the meane while, or afterwards, he is bound by the said Canons to aske of his Holines confirmation, as to his election, otherwise it is null, and inualid: wherefore to haue writ that *the, or a Chapter is looks on as the Bishops Heir apparent, or that our gouernment is to reside in the Chapter after our masters death*, is not to approue the exercise of Episcopall iurisdiction in the Chapter without his Holines condescention thereto: and this I counsell as a necessary requisite to our gouernement, my Lord Bishop being dead. But my Counsell had no weight with Mr. Blacloe and his Adherents, who play'd (not one, but many) Bishops suddenly, without consulting the supream Pastour.

Page 27. Sometimes he Charges Mr. Blacloe With cozenage, and iniustice, as that he has embez'ld, or conuerted to other vses a summe of money left in his hand for the Clergies good: whereas vve know the contrary by diuers persons, in whose hands, and to whose trust, he left the said summe, to be employ'd hereafter for the good of the Clergy.

In Answer to this accusation, I say, that Dr. Ellis, Mr. Curtis &c. do me wrong, for as much as they assert, that I haue accused Mr. Blacloe of cozenage and iniustice as to embezling a summe of money committed to his care, and trust: I neuer Charg'd him

him with iniustice as to spending the principall stock, but for conuerting to his own vse the Rents thereof contrary to all iustice. For example our last Bishop about 35. yeates agoe preuaild with an Hon.^{ble} person his friend to bestow a summe of money vnto the erecting and maintaining of a litle community in the Town of Paris which might consist of such Clergy-men as their Superior should iudge fit and proper for the end the erection was intended, to wit, for the keeping a continuall succession of able schollars as to positue, scholasticall, and polemicall Theologie especially; knowledge in controuersies being thought necessary vnto resisting the Enemies of Catholick Religion. To the aduancing of so good a worke the most R^d. and Illustrious Abbot of Arras lent our Clergy a small Colledge, built in the said Towne of Paris pertaining to his Monastery, and therefore named the Colledge of Arras. The money procured for the entertainment of this community was deliuered into the hands of Mr. Iohn Colleton to whom the trust was committed; but he, in regard of his imprisonment thought fit to recommend the trust, and management of the said fund vnto Mr. Iohn Hammon, who about the yeare 1640. entrusted Mr. Blacloe with it, who hath neuer employed one penny for the end, the fund was erected. The Rents that maintained constantly afore a community of some five prime Clergy-men (and indeed two Bishops, and two Deans were of Arras Colledge community) now entertaine Mr. Blacloe in poore cloathing. Of this Mr. Blacloes most vniust dealing at my last being at London I complain'd to Mr. Curtis that receiues the Rents, and told him plainly that it was a mighty shame to our Clergy to suffer or countenance such an vnworthy, scandalous, and vniust proceeding. To which Mr. Curtis replied saying: But how can we helpe it, Mr. Blacloe is entrusted with the money: we cannot take it from him but he say's that he will leane it to the Clergy. Besides said Mr. Curtis: Mr. Blacloe hath given to Lisboa one hundred pounds, and allowed the Dean Dr. Ellis thirty pounds yearly, and twenty pounds yearly to Mr.

Robert

Robert Worley out of the Rents of an other fund left by Dr. Boswel, and wherewith Mr. Blacoe is also entrusted. What I have herein set down in relation to the fund of Arras Colledge, I protest sincerely, I heard from Mr. Collingtons own mouth, from my Lord Bishop, from Dr. Kellison, and Dr. Lovell: besides I have some reason to have full knowledge of the said fund, because my self together with Mr. Fitton, Dr. Blundston, Mr. Ireland, and Dr. Reyners, were entertain'd in Arras Colledge, and maintained with the Rents thereof. And as to the substance of my answers to Mr. Curris afore-mentioned, I will be depos'd, that I have expressed them most sincerely. Wherefore I leave it to the wisdoms of our Brethren to iudge, whether Dr. Ellis does not commit a grievous sin, for as much as he employes money to his own, that was given, and always afore applyed to another use and purpose, that is the entertaining and maintaining of a smal community in the Town of Paris. For indeed Mr. Blacoe hath noe colour of right as to the dominion or disposing of the said fund in any other way: and this truth does evidently appeare by a continuall custome of paying the Rents for the use of such a community, and by the Testimonies of Dr. Boswel, and other principall members of our ancient Clergy which are extant in our Mother House, and my selfe have seen them.

Pag 25. 29. Our last Bishops commands in his Letter to D. Leyb. himselfe, dated July 6. 1652. delivered in these words, I have divers tymes written to you to suppress all Clamours against Mr. Blacoes novelties, and (as you have written to me) you have so done: but still divers of my chief officers write to me that you do the contrary, which I am very sorry to hear, and so you will cause the inconvenience, and schisme, which will be worse then the books are.

In amazement as to this accusation, I wonder if our last Bishop writ me such a Letter (which I am confident he did not in the words therein expressed) how Dr. Ellis, Mr. Curris &c. came vnto it, of necessity they must have intercepted

it; because 'tis not, as to reason credible, that my selfe should put it into their hands: and in case they intercepted the said Letter, in consequence thereof, they kept from me his Lordships commands; wherefore they haue nothing of ground, or reason to object to me commands that I neuer receiuid. Besides the particle *Commandes* is not set down in his Lordships Letter, as themselves exprels it. Again my Lord, that was a prudent, and wise Prelate, would neuer haue let fall from his penne the words: *And so you vwill cause the inconuenience and schism, which will be worse then the books are*: These particles carrying the sound of a litle nonsense, for as much as *The inconueniente*, importe a relation to something said afore, which is not expressed: and if his Lordship would haue had the said particles to relate vnto the subsequent words, he would haue said, *An inconuenience, which &c.*

Howeuer as to the clearing of this matter in debate, 'tis obseruable, that about the yeare 1653. Mr. Blacloe publish'd in print his pernicious book concerning the middle state, or condition of souls, and dedicated it vnto my Lord Bish. who vpon that occasion writ a Letter vnto me (which is imparted to our Seniors) wherein are inserted these exprels words following. *Mr. Blacloe hath presented me with his new booke, which he hath dedicated to me, wherein he hath done me this pleasure, that he acknowledge's, that I dislike his nouelties, so that I shall not need to make any publick declaration of my dislike of them, seing himselfe hath publish'd it.* Whereby evidently appeare's, that in case Mr. Blacloe had not acknowledged his Lordships abhorrence from his Doctrines, he himselfe would haue published it by an open declaration. Notwithstanding his Lordship being nothing ignorant of his pastorall duty, which was to watch for the souls of his flock, as one bound to giue account thereof, Hebr. 13. writ an other Letter, wherein order was giuen me, to suppress the afore mentioned book of the middle state of souls, as containing naughty Doctrines, that contradicted holy scriptures, Councils, Fathers, and the generall practise of the Catholick Church: and to the same effect his Lordship

vvrit

writ to Mr. Harrington, who was the second Vic. Gen. *In solidum*; wherefore in Obedience to the order enioyn'd me, I dispers'd copies thereof amongst sundry of our Brethren respectiue, and his said Lordship's order made so great an impression in the hearts of our Brethren residing within the districts of Yorkshire, that twenty of them ioynd vnanimously in a modest disclaim from Mr. Blacloes Doctrines, iudging that the best, and most necessary expedient to the suppressing of them. The Tenor of the said disclaim togeather with the names of such as subscribed vnto it, I haue thought fit to set down, and they be as follow's.

Cum ex Reuerendissimo pia memoria Episcopo Chalcedonensi acceperimus, Thomam ex antiqua Familia de Albis, East Saxonum varios Libros edidisse; In quibus multa erronea scandalosa, temeraria, & Doctrina, praxique Sanctae Romanae Ecclesiae dissona, reperiuntur; Cumque magno quidem, & intimo dolore intellexerimus, totum Clerum Anglicanum, apud quosdam magnae Notae Viros, ideo male audire, adeoque horrenda Schismatis iniuri Infamiam.

Nos infra scripti eiusdem Cleri Anglicani indignissima membra, Collegique Anglo-Duaceni aliquando Alumni, testamur, Nos eiusdem Thomae de Albis Doctrinas suspectas nullo modo approbare, sed ab omnibus, & singulis taliter suspectis, intimis ex praecordiis, penitus abhorrere; In cuius fidem proprijs manibus Nomina subscripsimus.

William Ogle Arch-Deacon.
John Metcalfe.
James Dalton decan: ruralis.
Robertus Chamber.
William Meynell.
Matthew Thimbelbi.
Thomas Duffield.
Thomas Sutton.
Michaël Robinson.
Gulielmus Salisburius.

Georgius Cathericke Arch:
Ioannes Younge.
Thomas Goodricke.
Ioannes lowley.
Mattheus Chamber.
Francis Blacstone.
Ioannes Hardwicke.
Thomas Faceby.
Nicolaus Postgate.
Christophorus Lawson.

But here is observable that one of these zealous Brethren, in the performance of their Pastorall charge, namely Mr. Iohn Metcalfe, is faine from his subscription; He that afore protested against Mr. Blacloes learning as scandalous, and dissonant to the generall practise of the Catholick Church, now for as much as he is inuested into an Ecclesiasticall dignity extolle's it aboue the clouds, as eminent.

Now Mr. Harrington togeather with others of that faction residing in London, as soon, as they were inform'd, that I had vsed endeouours to obstruct the spreading of Mr. Blacloes Doctrines, they complain'd to their Paris friends of the order which my L. Bish. had sent me, and of my proceeding in the execution thereof, which they stiled a clamorous decrying of Mr. Blacloes learning. Here vpon the said friends expostulated with his Lordship, 1^o as to his order, which they named a condemnation of Mr. Blacloe, and thence inferd, that his said Lordship had vsurped vpon our supream Pastours authoritie, since to pronounce sentence of condemnation, is a prerogative pertaining thereto. His Lordship replyed as to his own order, that he had, not condemned Mr. Blacloe; and indeed a meer order to suppress a book, does not importe a condemnation, taken in the proper sense. Secondly as to my clamorous decrying, his Lordship answer'd, that he neuer gaue me order to cry out against Mr. Blacloes books, there being a great difference between crying out against, and a gentle suppressing: and likewise between suppressing all speech against, and meer suppressing of a booke. Howeuer doubtless if my Lord Bishop were now aliue to peruse other bookes put forth since his Lordship death by Mr. Blacloe, and likewise to read the illustrious Testimony, which he alleages (in his weake Answer to the *Vindicia*) of his own *Vnimpeachable vertue, and eminent Doctrine* given him by Dr. Ellis, Mr. Curtis, and seauen other Chapter-men vnder the name of the London Clergy, doubtles I say his Lordship *Surgeret vt Moyses, surgeret vt Phynes, pro domo Dei*. At least he would publish against Mr. Blacloe,

Blacloe, Pope Lucius 3. (*C. Ad abolendam, de Hæreticis*) his definition, and proceed also against Dr. Ellis, Mr. Curtis &c. as did the glorious Bishop of Alexandria S. Peter the Martyr against Arrius for fauouring of Mileſius, *Qui (as attesteth S. Epiph.) sectam dumtaxat fecerat, & non à fide defecerat.* My Lord Bish. knew right well to exercise his Episcopall authority, that is, to vse it either in the spirit of loue, and meeknes, or in the Pastorall rod (1. Cor. 4.) vnto the conseruing of his flock: his Lordship knew right well, that it was a necessary requisite vnto a full execution of his charge to resiste prophane notions of wanton schollars euen in their bud or first springing vp. For although to pronounce sentence of condemnation against Teachers of new notions, which contradict Councils, and the generall practise of Gods Church, is the supreme Vniuersall Pastour's prerogatiue: neuertheless the Pastorall staff is not giuen to a particular Bishop in vain. Besides euery particular Bishop, for as much as he is the Chief Spirituall Dog of the suprem Pastour, is bound to barke, and fight against such, as endeauour to hurt his flock. If a wolfe come, and the sheapard's Dog shall not giue warning thereof by barking, of necessity he will be counted guilty of betraying the Sheep vnto the wolfe. The french (as Cicero in one oration relateth) attempted to seise on the Capitol of Rome, and because the watch, or Guard-Dogs did not barke vnto giuing notice of their comming, they were brought before the common Court of iustice, and there sentenc'd to haue their thighs broken. Priests, yea Lay-Catholick's (as to the matter in debate) but Bishops especially, are the Spirituall watch-Dogs of the supream Pastour: and their office is to barke at and bite wolves, that go about seeking among the flock of Christ, whom they may deceiue, and deuoure: that is to say, they are bound to speake, teach, and write against singular Doctours of new notions which are wolves in sheep's cloathing, and such, as to this poynt, shall neglect the duty, that God requireth from them, will receiue their Triall at the high Court of diuine Iustice,

vnto being condemned as vnprofitable seruants, to a far greater punishment, then was that of the Capitols watch-Dogs, to wit, *To utter darkenes Mat. 5.*

Pag. 30. *We are mou'd not to disclaime Mr. Blacloes Doctrines, by the example of other bodies, and communities.*

If Dr. Ellis &c. would haue follow'd the example of other Bodies, the many great scandals, whereof they now beare the guilt, had been taken away long agoe: Religious orders do not defend, or countenance such of theirs, as vent pernicious Doctrines to the ruine of souls, and the dishonour of their bodies respectiuely. The society turne out, other Regulars inflict seuer punishments vpon such, as beare the infamous brand of being suspected for heresy, or for any disobedience against the Spirituall, or ciuil Magistrate: Besides Dr. Ellis is not ignorant of our English Benedictin's Zealous proceeding vnto securing, and punishing of that learned man of their order Father Iohn Barns as soon, as they were fully acquainted with his wicked designs to broach dangerous Tenets to the destroying of souls. And indeed that famous man of their order Father Rudicind Barlo himselfe told me, that the securing of the said Father Iohn Barns cost the order 300. l. ster. But D. Ellis &c. contrariwise do bolster vp Mr. Blacloe, obserue his directions in the management of their affairs, keep constant correspondence with him, receiue his pernicious writings, giue publick Testimony of his vnimpeachable vertue, vnblemisht life, and eminent learning: again haue refused to publish the sea Apostolicks Decrees, which prohibited and condemned seuerall books of his, pretending that a condemnation of a book *In globo*, that is without expressing of particular propositions signifies nothing. Dr. Ellis himselfe told me that they Pope must tell them what in particular they ought to auoide in order to Mr. Blacloes Doctrines: to which I reply'd, that it did not beseem him, to teach the supreme Pastour how to proceed in his Decrees. Besides the custome of condemning books *In globo* without censuring particular propositions hath

67

hath examples in antiquity, as evidently proues the Rescript of diuine Constantinus Emperour sent to Bishops, and lay people of the Empire, which is as follows.

VICTOR CONSTANTINVS
MAX: AVG: EPISCOPIS,
ET POPVLO.

Cum Arrius scriptorum & impiorum hominum consuetudinem imitetur, eandem cum illis ignominia, & turpitudinis notam merito subire debet. Quemadmodum Porphyrius capitalis pietatis hostis, qui nefarios libros contra Religionem Catholicam seu Christianam edebat, mercedem dignam laboribus recepit, & eiusmodi quidem, ut apud posteriora secula non ipse solum maximis probris vexatus fuerit, & turpissima labe infamiae aspersus, verum etiam impia eius scripta deleta, & penitus extincta; sic etiam visum est Arrium & eius Sectatores Porphyrianos nuncupare, ut quorum secuti sunt mores, eorum etiam nomen habeant. Quin etiam si quod opus ab Arrio scriptum reperiatur, illud cremandum esse. Addit: illud etiam mandamus, ut si quis librum ab Arrio compositum occultasse deprehensus sit, & eum non statim in medium adductum igne combusserit, morte mulctetur, nam mox ut comprehensus fuerit, plectatur capite. And indeed the first Council of Nice, as witnesseth Nicephorus l. 8. C. 18. burnt the books of the Arrians: Again the sixt Generall Council condemn'd fundry books *In globo* that is the whole volum's. Furthermore in *Bulla cœne* & in *Indice librorum prohibitorum*, Regul. 2. all books written by Hereticks are prohibited and condemned, notwithstanding, that they containe severall Catholicke Tenets. Hereby plainly appeares how vnaduisedly Dr. Ellis, Mr. Curtis &c. object against me pag. 33. thus. He would haue vs condemne them (Mr.

Blacloes opinions) as he strangely phrases it, in globulo : by which we conceive he means in the bulke, whence it would follow that we must condemn the Tenets of the Trinity, the Incarnation and all other Mysteries of our faith, all these being found in Mr. Blacloes books, and going in the same Bulke or booke with the rest. But how vnhandiome-ly haue Mr. Ellis &c. set down this obiection, or rather false accusation against me : for I neuer propounded a condemnation; onely aduised a disclaim from Mr. Blacloes pernicious books, which the Court of Rome had prohibited and condemned. Again I neuer mention'd *Condemn in globulo*, as they strangely and vnaduisedly phrase it. For I said *In globo*, which signifies *In the whole*, without expressing particular propositions. Furthermore Dr. Ellis &c. will not deny, but that Caluins Institutions are condemned, and not all the Tenets of the Trinity, the Incarnation, and other mysteries, which notwithstanding go in the same Bulke or book : and I doe not see how D. Ellis &c. can pretend inuincible ignorance for an excuse; as to this particular errour. Lastly, whosoever shall read all Mr. Blacloe's Bookes, will not find in them all the Mysteries of Our faith, as they (Dr. Ellis &c.) auerre; vnlesse by Our faith, they meane Mr. Blacklo's new Faith.

Pag. 31. 32. As for Mr. Blacloes person we haue known him to be euer of a most vnblemish't life ——— His learning all grant to be eminent, which by the common principles of Civility, and humanity oblige vs to value him accordingly.

As to Mr. Blacloes most vnblemish't life, and vnimpeachable vertue, which be the glorious Characters giuen him all a long the Encyclicall Epistle, tis euident as to reason; that if the Testimony of Dr. Ellis &c. were built vpon truth, Mr. Blacloe would neuer haue writ my Lord Bish. such a Letter, as is afore set down, wherein he calleth a Brother equall to him selfe *Lying and perjur'd sycophant, a wret'ed sycophant &c.* and brand's his Lordship's own selfe with the infamous markes of *Paramount Bishop*, and *domineering* wayes. Nor is it, as to reason consonant, that my
Lord

Lord Bish. a wise, and vertuous Prelate indeed, should in his answer to Mr. Blacloe (if vnimpeachably vertuous) haue put him in mynde of the solemne promise he made at his ordination to *giue reuerence and obedience to his Ordinary*, and likewise of the Churches prayer read in the ordination of a Bishop: *Qui maledixerit tibi, sit ille maledictus. & qui benedixerit tibi, benedictionibus repleatur*; And in the close of all wish Mr. Blacloe to call to his remembrance the words of the Apostle: *Maledici regnum Dei non consequentur*. And to tell him withall, That such reproachfull words, as he used in his Letter, did bebecome neither Christian nor Priest. Whereby evidently appeares, that the vnimpeachable vertue, and most vnblemish't life, which Dr. Ellis &c. ascribe to Mr. Blacloe were not acknowledged by my Lord Bishop his Spirituall Father, and Superior: Besides his Lordship writ vnto me about a yeare after (the Letter is shewn vnto our Seniors) in those expresse words: *One told me that M. Blacloe's iudgement is much weakened, surely his vertue is*. Again Mr. Blacloe is had in greater detestation then euen was Calvin, as is said: and Mr. Blacloe against all equity detaines a Rent charge piously left for the entertainment of a little community in the Town of Paris, as is said afore; wherefore he can make no good claim to an vnblemish't life.

As to Mr. Blacloes eminent learning in regard whereof Dr. Ellis &c. highly value him; that alone brings vndeniable euidence against his vnimpeachable vertue, and vnblemish't life: for indeed his learning is the *Vanity of vanities* Eccle. 1^o in as much as it is built vpon heathen Philosophy: and *Abomination of desolation* Mar. 13. because it is destructive of Religion, and morality, as I shall evidently proue out of a small draught or extract onely, of his vain abominable Tenets, which I haue thought expedient to set down (vnto a fulnes of satisfaction in order to all our Brethren, and Lay-Catholicks) vvhich are as follows.

Imprimis Mr. Blacloe as to his learning, is destructive of Gods
S
omnipo-

70
omnipotency; for in Musc. vent. 12. n. 6. he denyes, that God has power to produce a flye, that himselfe (Mr. Blacloe) acknowledge's Possible.

Item he is destructive of the diuine prouidence ascribing thereto (præfa. Chrysalpis) his grosse geometricall errours, together with his other prophane nouelties, insinuating to the Reader, that he receiu'd them from Heauen, as opportune requisits to the gouernement of the Church in the present coniuncture of circumstances. *Non à me hac habes* (says he vnto the Reader) *sed ab eo, qui ex legibus prouidentia sua ea gubernationi Ecclesie suae in hoc rerum articulo opportuna & fecit, & vidit.--- Quod super est, tibi consule* (lectorem alloquitur) *& ostentum, à calis ad te delapsum, ne contemnit.* From this preface arose the name giuen Mr. Blacloe at Rome, to wit Tremulante, that is, Quaker: in regard he attend's, and pretend's to the Reuelations of phanatick Quakers of these dayes.

Item he is destructive of the necessary being of the three diuine persons in one God. for l. 1. Inst. pag. 200. he teacheth, that God the Father did not more necessarily beget the 2. Person of the B. Trinity, then he produce's the most contemptible creature in consequence of which, as God might haue been without each contemptible creature, so he might haue been without the 2. Diuine Person.

Item he is extreameley iniurious to the Holy Ghost, for T. 1. p. 278. Inst. sac. he wantonly asserthe's, that the words of the Apostles Creed, *Conceiu'd of the holy Ghost*, ought beare this interpretation to wit. *Conceined of the Father*, and so excludes the Holy Ghost's concurrence, or cooperation in the Mytery of Incarnation, and thereby depriues him of his Chiefe propriety or attribute, as to that worke in order to mans Redemption, notwithstanding that scripture, Councils, and Fathers attribute the Incarnation of the son of God, for as much as it is an Act of greatest loue, vnto the Holy Ghost, who is loue it selfe, and the fountain of all true loue on earth, and in Heauen.

Item

Item he is iniurious to our saviour Christs Humanity for Musc. vent. 15. he teacheth that it is not *Ens*, nor *individuum natura*, which is the heresy of Eut ches.

Item he is iniurious to the diuine piety; because T. 2. Inst. 328. he teacheth that Christ did not die for all men, which is the Doctrine of Caluine 4. Inst. C. 24. and condemned by Pope Innocent the 10. *For temerarious, scandalous, impious, derogating from the diuine piety, and hereticall.* And indeed S. Iohn the Apostle in his first Epistle 2. Chap. evidently attestes this Catholick truth in these words: *He (Christ) is the propitiation for our sins, and not for ours onely, but also for the finnes of the whole world:* Whence the Council of Trent ses. 6. Cap. 3. inferreth that not all those for whom Christ dyed, haue receiued the benefit of his death; not because they could not, but because they would not cast away their transgressions; reiected the mercifull grace of Christ who will all men to be saued, and come vnto the knowledge of truth, hauing giuen himsele a ranfome for all men 1^o Timothy. 2.

Item his learning is iniurious to Christ's Mother the Virgin Mary, and to all the blessed Saints of God: because he teacheth *de med. anima. statu, dem. 3.* that they haue need of, and that we ought to offer prayers for them; again *dem. 9^o* he imprisonnes them all *In Aetrio*, that is in a porch out of Heauen till the generall resurrection: which errour he borrow's of ancient Heretick after the imitation of Luther, and Caluin.

Item he is iniurious to the good souls in Purgatory for as much as, *De med. sta.* he peruersely, and obstinately denyes their deliuerance from pains till the generall-Resurrection, which contradicts the Gen. Council of florence, the definitiue Decree of Benedictus 12. and the vniuersall practice of the Catholick Church, that cret's Priuileg'd Altars, offer Masses, and apply suffrages for their speedy releasment as conform vnto the said Council of florence and definitiue sentence of Benedictus 12. and the Churches practice afore.

Item he is iniurious to the Church of God, for as much as he acknowledgeth some errors to haue crept into her, in order to the administration of Sacraments. And indeed he is so petulantly phanatick, that in his booke intituled *Tessera Eccl.* he auerres, that though the Church might fall into an error, neuertheless so falling, and suddenly after returning to the ancient faith the continuation of the same faith shall not be prejudiced, but receiue an encrease of beauty thereby, *As a black patch, or spot in venus body, or face* (that is his prophane comparison) does render her more comely, and beautifull.

Item he is iniurious to the Church of God, because in his *Table suffragales* tab. 15. he say's poynt blank, that there neither is, nor can be, a Iudge of Controuersies to determine what is, and what is not of faith.

Item he is iniurious to the supreme Spirituall Gouvernour, Christs Vicar the Pope; for in his Booke called *Sonus Buccinae* Pag. 359. 372. he reacheth his Holines infallibility to be an Arch-heresy, and those that assert it to commit a greater sin, then is the burning of Churches, violating of holy Virgins vpon the Altar, trampling vnder foot the Br. Sacrament, or introducing the Turk or Anti-Christ into Christian Countries; and to proue this his prophane Doctrine in *Tab suffrag. p. 251.* after his wonted manner he cut's out of his phanatick brain a Revelation. *I did accuse* (says he) *that opinion* (concerning the Popes infallibility) *of hereticall vncleannes I could not, nor ought I do less: and if I had not done so, I had been an Anathema from Christ.* And in his *Monum. Excant. 46.* He lais claim to a diuine command that bid him preach so. Wherefore Mr. Blacke, alias white, shall not be called for the future *Thomas Albiorum Trinobianum*, but *Thomas Albiorum Tremulantum*: And indeed he deserues the Title of the most learned phanatick of his phanatick age.

Item he is most iniurious to suprem temporall Gouvernours, or ciuil Magistrates in as much as he teacheth in his book of *Obedience and Gouvernement* 1^o pag. 133. *If a Magistrate hath truly*

truly deserved to be, and is dispossessed, every one to his power is bound to resist him. Secondly pag. 135. If a Magistrate be innocent, and wrongfully dispossessed ——— he is obliged absolutely to renounce all right, and claim to Gouvernement. Thirdly pag. 147. Any who suffered wrong by a Monarch, when he is dispossessed ——— may proceed as if there were no common-wealth by the law, which in a wilderness vvarrant's vs to kill a Tyger, or Robber, that seek's to kill vs, not pretending law for our action; but that it is manlike, and rationall.

Item he is iniurious to all Bishops making nothing of essentiall difference between them, and meer Priests, To. 2. Inst. l. 1. lec. 8. he teacheth that either Bishop, or Priest may exercise all Episcopall functions in Countries, where no Ecclesiasticall diuision is made into Bishopricks.

Item he is most iniurious to the holy scripture, for he assertes that it is as ridiculous to seek the decision of controuersies from thence, as to cut with a beetle, or knock with a straw; dial. 2. s. 11. p. 309.

Item all along his works he most petulantly decryes Schoole-Diuines, whose volum's he say's are filled with, or rather the filling, and stuffing it selfe, of intricate trifles, or trifling intricacies. Præfa. Inst.

Item he is iniurious to the Canon law, because Monum. pag. 62. he scruple's not to teach that no Canons, that concerne the outward Court of the Church, and sundry Degrees of Ecclesiasticall dignities pertaining thereto, oblige in England; and this opinion asserted by so classick an Author, as Mr. Blacloe is, purgeth out the leauen of scruples as to our London Chapter-Men's proceedings.

Item he is iniurious without pittie to many wretched sinners. For To. 2. Inst. p. 357. he impiously affirm's, that there is an absolute impossibility for many of them to auoid damnation: and indeed he denies absolutely all sufficient grace To. 1. Inst. pag. 124. though sometymes he grantes it, as giuen onely by God, that man may beare the guilt of sin: which is that man may
T
commit

commit sin. And perhaps he means by wretched finners, which he called wretched men, Carthusians, Capucins, and other Religious orders. 1^o because he teacheth To. 2. Inst. pag. 207. that life to be the best requisit to blessednes which enioyes the fulnes of corporall pleasures, and that finnes (in an other place) are perfections of the soul. Secondly because in his book of Meditations he nameth the vertus of Religious Orders Idiotically, and in his booke of Obed. & Gov. ground 4. he affirmes that Obedience is a vertue onely in case of imperfection: as likewise teacheth that to renounce our will, is to renounce our wits, and manhood, and compares it to the going vpon of all four like a Beast. *Malitia excaecauit cor illius. Pro. 17.*

Item he is iniurious to all the Churches Sacraments instituted by Christ himselfe, for as much, as Tom. 2. l. 1^o. Inst. lec. 8. he nameth them certain contracts onely betveen God, and man without any efficacy as to Sanctifying mans soul. He does not belieue that the Sacramentall water in Baptism that toucheth the body washeth the soul vnto Sanctification of life. Whereby he contradicte S. Austin who says. *Vnde tanta vis aquae* (speaking of Baptism) *vt corpus tangat, cor vero abluat.*

Item he is an enemy to the Churches Councils, for in his *Tabula suffragiales*. Tab. 22. he renders them liable to errour, in as much, as they may (says he) endeouour to make that an article of faith, which was not afore, and by so endeouoring, fall into errour, and press the same errour vpon the whole Church. Besides in his *Muscarium*, (flye-flap) he accuseth the Council of Calcedon (one of the four first generall Councils, which S. Gregory reuerenc'd as the 4. Euangils) to haue erred indeed.

Item he is an enemy to young children, for as much as he teacheth in his *Muscar.* pag. 49. nu. 2. that liu'd faith, that is, faith working by Charity (whereof young children are not capable) is a necessary requisit to Baptism, which is an heresy of the Anabaptists condemned by the Council of Trent.

Item

75

Item he is iniurious to Charity it selfe To. 1. Inst. pag. 89. for whereas S. Paul affirmes, that it is infus'd into the soul of man by the Holy Ghost, he teacheth that it is produced by our own actions.

Item he is iniurious to every man for, in his booke of Gouvernement, and Obedience pag. 38. *It follow's not, says he, that I wrong him (an other man) even though I do him harme, or seek his ruine, for he is no otherwise to me, then a piece of cloath, or ywood, which I cut and shape after my own will fittingly for my use.* They are his expresse words.

Item he is destructive of free will, because he teacheth quest. Theolog. 5. 9. that our free will is neuer more free, then when it is necessitated.

To these prophane, and wicked Doctrines I should adde many others, censured by the famous ad much renown'd Vniuersity of Doway as hereticall, erroneous, dangerous, scandalous, and impious respectiue, if the censure it selfe, and its gallant vindication were not already spread in our Country: wherefore it shall now suffice to haue set down this smale draught of his exorick, and abominable Tenets, it alone giuing euidence enough of the manifest weaknes that Dr. Ellis, Mr. Curtis &c. haue shewn by their vnaduised Testimony of his *Vnimpeachable vertue*, and eminent *Learning*, and for as much as Mr. Blacloe hath publish'd the said Testimony in the latine tongue to the sight of the world, the Clergy of England will beare the infamous brand to all posterity of being Mr. Blacloes Adherents, and Profelites. And whereas Dr. Ellis &c. be onely 9. Clergymen and their Testimony goes vnder he name of the London Clergy, it will appeare, that as the Adherents to wicleff stole the seale of the Vniuersity of Oxford, and craftily set it to the Chief Tenets of the said wicliffe, that so the approbation of the vniuersity of Oxford might get his learning credit, and credence abroad in Bohemia where it had taken some roott, in like manner Dr. Ellis &c. will be thought to haue stoln his Brethrens

votes for the same purpose. Our most Rd. Bishop (*Cuius memoria in benedictione est*) foresaw the great scandals Mr. Blacloe would bring vpon himsele and his party, for in a Letter dated 6. of Feb. 1654. which his Lordship writ to my selfe (and I haue shewn it to our Seniors) are these expresse words. *I haue not yett seen Mr. Blacloes last booke in which as you write there are such horrid speeches against the Popes infallibility, which if it be true, I feare Mr. Blacloe will goe yett further for such speeches shew the last disposition to leaue the Pope, and then it will better appeare what kind of Aduersaries you and I haue had.*

Now I leaue to the wisdom's of our Brethren to iudge, out of the premises, whether Dr. Ellis, Mr. Curtis &c. their Testimony, which Mr. Blacloe in his weake Answer to the *Vindicta*, set's down in these words. *De me Cleri Londinatis Encyclica ad Fratres per Vniuersam Angliam Epistola, hoc testimonium continet. Quantum ad Albij (Blacloi) personam attinet, nominus eam semper vite irreprehensibilis & exemplaris conuictus fuisse* ----- *scientiam ipsius esse eminentem faceretur omnes, quæ nos ex legibus naturæ & Societatis humane, cogit ad parem illi æstimationem retribuendam.* Whether I say, the said Testimony comming to the Popes notice, his Holines may, as to reason, be mou'd to confirm their Chapter, and giue them their own desires as to a Successour; or whether they may not haue a design to obstruct thereby the good intentions of his Holines in order to a wish'd settlement of Gouvernement in our Clergy, that so they may continue as they are in authority? Or whether Dr. Ellis could subscribe vnto such a Testimony with a good conscience, since my selfe and others that I can name haue heard him call Mr. Blacloe an vnhappy man, and since he told a sober learned Brother of ours (whose Letter I haue shewn) & another person of great quality whom I can name, that part of his learning was *Damnable. Vir duplex animo inconstans est in omnibus vijs suis. Iacob. 1.* Again whether Catholicks for the future are bound to belieue Dr. Ellis, Mr. Curtis &c. when they hear them deny their adherence to Mr. Blacloe, and his learning; furthermore

farthermore whether they are not bound to embrace a learning which they iudge to be eminent, and know likewise the Author of it to be of an vnimpeachable vertue, and of a most vnblemish life. Furthermore whether Lay-Catholicks may do prudently to leaue the Charities they intend for the reliefe of the Mother-House to be dispos'd according to the instructions which Dr. Ellis, Mr. Curtis &c. suggest to our Brethren in their Encyclicall Epistle to the great preiudice of the said Mother-House? *Sed iussisti Domine, & sic est, ut pana sua sibi sit, omnis in ordinatus animus. Aug. Confess. l. 1^o c. 12.*

Pag. 32. And to wish and pray, that his other works, may be as seruiceable to Gods Church, as those against Hereticks have been.

Here Dr. Ellis &c. prostrated, offer their humble prayers to Heauen for Mr. Blacloes perseuerance in the pursuance of his eminent learning vnto seruing the Church of God; by resisting of Hereticks. In this heauenly prayer they set down a false supposall, being I am certain, they can produce no euidence to proue that Mr. Blacloe hath composed works, which haue brought aduantages to the Church of God &c. yet when I vse this manner of speech to any of his principall Profelites, instantly *Rushworth Dialogues* are named, to which I haue and do still reply that those are no works of his; for though he beate the name of Thomas Blacloe, Thomas White, Thomas Anglus, Thomas Albionum Trinobantum, and Thomas Bolton, neuertheless he was neuer called Mr. Rushworth. Again my selfe knew very well Mr. Rushworth, and that he alone was the true vndoubted Author of those Dialogues (except onely some few blasphemous and exorick propositions respectiue, inserted therein by Mr. Blacloe) To cleare this busines vnto giuing to Mr. Rushworth, what is due to Mr. Rushworth, who when I was but a Philosopher executed the office of Generall Prefect in our Mother-House, a graue, vertuous, and Religious Person, a good Diuine, and much versed in Polemicall Theology, that is

In controversies, and when I was Agent for our Clergy, he wanting a Residence, I procured one for him in the Town of London, where he had the opportunity to converse frequently with Mr. Blacloe (who then was in great esteem, and vogue with all our ancient Clergy) and to communicate his conceptions, as to his Dialogues, having a great kindness for him & an opinion of his learning; The said Mr. Rushworth not suruiuing to put forth his Dialogues, and Mr. Blacloe who euen then had conceiu'd prophane nouelties, thinking that the publishing of those Dialogues (whereof he had a good opinion, as indeed they highly deserud) might proue a fit forerunner for the establishing of his own nouelle Doctrines, he borrowed the Manuscript thereof from Mr. Edward Enderby Nephew to Mr. Rushworth, who is yet aliue, and without his leaue or knowledge printed it, and notwithstanding that in the preface to the said Dialogues, when they were first printed Mr. Blacloe does confess Mr. Rushworth to be the Author thereof, neuertheless Mr. Blacloes friends haue made him the Author vnto giuing credit and esteem to his other writings, *Sic vos non vobis mellificatis apes*. Mr. Edward Enderby knows this to be true; and a certaine knight of great worth, and learning with whom Mr. Rushworth communicated his said Dialogues hath been heard to say (and he is aliue also) that sundry poynts which are in the printed Dialogues were not in the manuscript: which shew's evidently Mr. Blacloes crafty dealing, and the false supposall of Dr. Ellis, &c. that Mr. Blacloes Workes haue been seruiceable to Gods Church, &c.

Pag. 35. As also Dr. Leyb. mou'd to our Dean, and writ to Rome falsely pretending that the greater part of the Clergy would think themselves happie in hauing a *Vicarius Apostolicus*, and that onely some few of the Chapter oppose it. Now to receiue such an extraordinary Authority is both against the pleasure of her Ma^{ty} exprest in her commands to our Agent at Rome not to accept it: against the lawes of our Catholick Ancestors, against the will of our state, and so most dangerous subiecting vs to a *Premunire* &c.

For

79
For the satisfaction of our Brethren in order to this accusation, they may be pleas'd to know 1^o that Dr. Gage their Agent writ vnto me, that he found his Holines willing to grant vnto vs a Bishop, with the Title of *Vicarins Apostolicus*, and withall desired me to giue my opinion and sence, as to such a gouernement, which I did accordingly, intimating in my Answer, that I did not doubt, but that all our Brethren (except some Chapter-men) would think themselves happie to be so gouern'd; and am still of that beliefe being assured, that our Clergy formerly desired nothing more of his Holines, then to enioye a Spirituall Gouernour inuested with Episcopall authority, as doe the Clergy and Catholicks of Holland. Secondly what Dr. Gage, their Agent, writ vnto me, as to the matter in debate, the same also, he communicated in a Letter to Mr. Car, as himselfe told me, who withall added, that he saw nothing of reason, that should moue our Clergy to reiect so faire an offer: and truly I see no reason wherefore Beggers should be so their own Caruers, as to refuse a considerable Almes or Charity that is presented *Gratis*. Hereupon I writ vnto Mr. Knightly complaining, that the Chapter wrong'd our Clergy extreamely, for as much as they had refused soe aduantageous a requisit vnto making them happie; Mr. Knightly imparted the contents of my Letter to Dr. Ellis, who to excuse the carriage of that busines, writ vnto me in these words: *We would be content with any Bishop, but the Court of Rome will giue vs none*; Whereby is plainly euenced, that I writ not to Rome falsely, since the venerable Dean Dr. Ellis writeth: *We would be content with any Bishop &c.* Whereas Dr. Ellis &c. excep against the Title of *Vicarins Apostolicus*, as importing an Ecclesiasticall dignity that our most gracious Queen forbid Dr. Gage to accept, for as much, as it is inconsistent with the lawes of our Ancestors, the will of the state, and the good of the subiect, making all men liable to a *Premunire*, that adhere vnto it. Now as to this poynt in debate I cannot be easily induced to belieue that our gracious Queen commanded Dr. Gage not to

V 2 accept

86
accept of the Popes offer, as to a *Vicarius Apostolicus*, though there had been iust ground enough for her Ma^{tie} to haue interposed her authority against it; I conceiue that our said gracious Queen, for the extream respect she hath euer shewn towards the sea Apostolick, did onely intimate the inconueniences, that had been inculcated vnto her craftily, as to the admitting of such a Spirituall Gouvernour; I say craftily, because Mr. Blacloe had perswaded his pack of Chapter-men to except against the Title of *Vicarius Apostolicus*, as importing an Authoritie against the ancient Statutes of our Country made about the 13. or 17. yeare of Richard the 2^d. a Catholick Prince, and vnrepealed in part, which statutes Dr. Ellis &c. vnaduisedly call the lawes of their Ancestors, saying *Our Ancestors*. Also against the state, which were (when this busines was mou'd) Cromwell and his grand Council; likewise against the good of the subiect, whom such a power makes liable to a *Premunire* according to the said ancient statutes; This is the sum or substance of what the Chapter inculcated as I imagine, and was pretended to our Brethren outwardly, vnto hindring the making of a Bishop with the Title of *Vicarius Apostolicus*; whereas, indeed, Mr. Blacloe, and his London Chapter-men's sole motiue of that their proceeding was in regard they apprehended that his Holines might elect a Brother to that office, who should be an enemy to prophane nouelties, and consequently no friend to their wayes. Besides they knew well, that such a Bishop would beare rule ouer the Chapter, and all the Priests of England, and Wales, so that the dominion the Chapter has now, as to gouerning, would be made thereby to signify nothing. This I say, was their sole motiue, wherefore they excepted against a Bishop, with the Title of *Vicarius Apostolicus*, and will except against any Bishop who-soeuer, if they shall conceiue that he is like to discountenance the London Chapter-men.

As to the reasons which Dr. Ellis &c. alleadge against a *Vicarius Apostolicus*, they carrie no weight with them 1^o. because
a meer

a meer Bishop, a Prouinciall or President of an order, or any Apostolicall Missionary, sent by the Pope into England without the kings leaue, is as much against the ancient statutes of our Country, as a *Vicarius Apostolicus*, sent without the kings leaue also. Secondly there are no lawes ancient or moderne that will hang a Bishop as Bishop, or a *Vicarius Apostolicus* as *Vicarius Apostolicus*, though they be sent into England without the kings leaue; but our moderne lawes will hang each Apostolicall Missionarie that is a nauie if conuicted to be a Priest, or to haue taken orders beyond the seas, though he be but a meer Deacon; whereby tis plain, that the exception against the Popes giuing of a *Vicarius Apostolicus*, might with more reason be made against his Holines giuing Apostolicall Superiors, and all Apostolicall Missionaries whatsoeuer, because the ancient lawes of Richard the 2^d. vnrepealed are against these for as much as they are sent without the kings leaue: and the moderne lawes of Queen Elizabeth are more seuerer against them in as much as they are Priests, and haue taken orders beyond the seas.

Pag. 38. *We omit for the present to lay open at large his other manifold wranglings, calumnies, and passionate carriages against Dr. Champney, Mr. Hammond, Mr. Harrington, Mr. Southcot, Mr. Herbert, Mr. Gage, Mr. Peterson, Dr. Holden, Mr. Clifford, Mr. Carre, Mr. Fitton, Mr. Manly, Dr. Blundeston, Mr. Green.*

Here Dr. Ellis, Mr. Curtis &c. according to their wonted manner cast aspersions vpon me without prooffe, which proues themselves to be slanderers, for as I haue said afore, *Accusatio, quæ caret probatione, calumnia est.* But vnto cleareing my innocency more particularly, I profess sincerely, that as to Dr. Champny, I euer had a great kindnes for him, and a litle while before my departure out of England (in the yeare of Edg-Hill Battle) I procured for him two pensions from two Rt. Hon. Ladyes, one allow'd him 10. l. star. per. an. and the other 50. sh. or 3. l. per an. Besides I had done sundry other ciuilities, and neuer had contest with him. Secondly as to Mr. Hammond the aspersions are so false, that

as God best knows I neuer gaue him angry word in all my life. Thirdly as to Mr. Harrington, he and Dr. Holden, were Mr. Blacloes Cheefest Profelites, which was an occasion of a cold correspondence between them, and me: but before Mr. Harrington espous'd Mr. Blacloes pernicious Doctrines, I had procured for him 300. l. star, who afore was not worth 300. groates. Fourthly, as to Mr. Herbert, I was his greatest Benefactour, and extreame-ly lou'd him vpon the scoare of that friendship, which we had contracted in our Mother-House yet told him sundry tymes between him, and me that his adhering to Mr. Blacloe would be the ruine of our Clergy. And dying he left me a legacy, and his old Mother an other. Fiftly, as to Mr. Southcot, I had alwais a great reuerence towards him as the most principall member of our body, and if the supreme prouidence had preferu'd but his life, the scandals which are faln vpon our Clergy had been preuented, for he was a person of great authority with all sort of Catholicks, and to my knowledge had a great dislike of Mr. Blacloe, euer after he refused to recall the approbation afore mentioned: Sixtly as to Mr. Gage, and Mr. Curtis to them were committed the fruits of Mr. Southcot's and my labours, to be managed for the good of our body; I neuer wrongd either of them in all my life to my knowledge; I haue reprehended Mr. Gage sundry tymes, and gaue him good Counsell, which if he had embraced, he might haue departed out of this world more with his honour then he did. Seauenthly as to Mr. Clifford he is a person of great worth, honour, and vertue, I appeale to him selfe, being he is alive, whether euer in my life I haue calumniated him, or cast vpon him any one affront as Dr. Ellis, Mr. Curtis &c. assert in this charge. The others afore mentioned are dead saue Mr. Peterson, and therefore I cannot appeale to them, and if Mr. Peterson, alias Mr. Curtis I haue calumniated, let him proue the calumny, and I will aske him forgiuenes and make reparation to my power, in the mean tyme *Conscientia mea non me accusat*: eightly as to Mr. Manly who
is alive

is alive I sent him a young youth to our Colledge at Lisboa for a smal sum at his Aunts Charnock's entreaty, and I neuer wrong'd him more then speaking my mynde plainly vnto him, in order to his countenancing of Mr. Blacloes pernicious learning. Ninthly as to Dr. Blundeston, *Requiescat in Pace*; I neuer heard that he in his life tyme complaind of my wronging of him: Tis true I haue endeououred to draw him from Mr. Blacloes wayes of Doctrine. Tenthly as to Mr. Green he has a great kindnes for me, and this Mother-House, for which he hath done more ciuilities then Dr. Ellis, and all the other eight that call themselues vnadvisedly the Church of the English Clergy. Besides Mr. Green is my Benefactour, I haue receiued sundry considerable presents from him, and in his last Letter writ about 20. dayes agoe he signifyes that he hath sent me a new present, which giue euidence enough to proue Dr. Ellis &c. their accusation to be meer calumny to render me odious to all my Brethren. *Iussisti Domine & sic est, ut pena sua sibi sit omnis inordinatus animus.*

Pag. 38. Nor do vve at present much insist vpon his (D. Leyb.) misgouernement in the Colledge —————

We only hint the vnfitnesse of some he hath sent hither not long ago as Missionaries; As (to omit many others) of one who in another Seminary was deny'd presentation to Orders, because of his vnsettled brain, and (as we are inform'd) wisht the next day his throat had been cut when he took Orders. Of another, a person in a manner phreneticall, who within six or seven months at most, was a marryed man, a Widdowver, a Priest and Missionary. The third, of a vild mad nature, for open Sedition in the house and publick soliciting all the scholars to the Varres, was expell'd the Colledge by him; to whom yet, after his expulsion, he sent faculties to come hither as Missionary. He hath now been half a year in England, yet never officiates nor performs any duty belonging to a Priest. VVe onely hint these few of many at present; hoping that the horreur and shame exprest by all who hear of it, and reflect how sacred the function of a Priest and Apostle is, will make

make him more circumspect for the future; and that these are enough to let our Brethren see how necessary tis to haue a Dean and Chapter, to examine vvhho are fit, vvhho not, ere they admit them.

In this charge Dr. Ellis &c. to proue my misgouernment, instance in three Missioners which not long agoe I haue sent into England. As to the first I answer, if he had an vnsetled brain, it was more then I knew when I presented him to orders: I was onely entreated by a worthy friend to make him Priest, that he might be sent to *Nostre Dame des Vertues*, and as God best know's I was not acquainted till after he had receiued orders, that he had weakned his brain by studying too hard, or through scruples, when he liu'd in the Colledge of Rome: howeuer I gaue him entertainment *Gratis* for about one yeare, and a halfe, before he was presented to holy orders, during which tyme he perform'd the exercises of our House very handsomely at which my selfe was present; and truly he was esteem'd a pious, and vertuous person, and although in regard of the weaknes of his head he wanted strength to perform the many, and long exercises, which were exacted of such, as the House of *Nostre Dame of vertue* admitted, and therefore was returnd vnto me again, neuertheless he brought a Testimony of his pious comportement, in so much that I employed him in teaching of Grammar, and figures, for he was a Humanist sufficient enough, desirous to haue more triall of him before he should be sent into the mission; and truly when I was last in England, I made diligent enquiry, as to his comportements, and I could heare nothing reported amiss; and whereas Dr. Ellis &c. publish in print that he wishd his throat had been cut vvhhen he took orders, tis not the part of either Priest, or Christian to take away the good name of his Brother vpon a meer *As we are inform'd*: besides the information (which they do not produce neither) is certainly false, as all this family belieues, hauing heard nothing at any tyme coming from the said Brother that carryed the least sound that way. *Tolerabiliores sunt fures, qui vestes, & alia bona nostra diripiunt, quam fures qui famam nostram lacerant.*
S. Ambros.

S. Ambros. and indeed a man's good name is priz'd aboue great riches. Pro. 22.

As to the second Missionary Dr. Ellis &c. stile him in a manner phreneticall; although they would not take it well, if any should call them phanatick, for as much as they hauing their itching Eares, do after their own lusts adhere to a master of new notions, which is to be phanaticks indeed, and the said Missionary is in a manner phreneticall onely as they say. It does not beseem persons of their call, to sharpen their slandering tongues against a Brother, that deserues great ciuilities from them for many respects: 1^o. he is descended of a noble Catholick family. Secondly he is a Priest, that is, Christ minister. Thirdly he is a Dr. of Physick, and the scripture bid's vs to do honour vnto Physitians. Eccles. 38.

Whereas Dr. Ellis &c. assert that the said Brother vvas within six or seauen Moneths at most, a married man, widdower, Priest, and Missionary. They vnadvisedly adde the particles, At most. For if they will make a true computation of the tyme from his wifes death, vntill his going into England, they shall find the space of a whole yeare at least. But this matters not much, since he was legally ordaind; and about the same tyme our Organist's Father vvas a married man, widdower, and Priest within tenne Months space. Again I did not present the said party with design to engage him in the mission, nor licenced him to goe into his Country for longer tyme then might be requisit vnto dispatching his affairs, which he had left imperfect. Besides in receiuing of Orders his sole design vvas to auoide the tentations of the vworld, contenting him selfe with the smal Rents his elder Brother had left him in these Countreyes, and settled on our Mother-House in case he should haue no issue. But the true reason vvhetherfore Dr. Ellis &c. stile him phreneticall, is because he hath sign'd to a disclaim from Mr. Blacloes pernicious Doctrines, and indeed some of that pack, as t'is signified to me, called that vertuous and learned man Father Angelo Prouinciall of the Recollects Madman, because he had publish'd a command to all

all his Order vnto the detesting of Mr. Blacloes learning, and all the Religious orders of our Country were resolu'd to do the like.

As to the third Missionary Dr. Ellis &c. call him *A man of wild mad nature*, and say, that he was expelled by me for open sedition. I answer that his fault was not of soe great malice, as to deserue the brand of open sedition; being onely a scandalous disorder committed out of frailty, vvhich vvas not so deadly neither, but that I intended to pardon, and had pardoned him after a fatherly chiding, vvherein my zeale told him, that I would turne him out of the Houe, to which he replyd, that I durst not, which answer truly mou'd me to vse severity aboue my naturall inclination, least it might appeare, that I had vnpresidented my selfe by yeelding to a subjects menacing of me: howeuer I did not expell him the Colledge, but dismiss'd him onely without faculties, and afterwards at the entreaty of all the family in a manner (which did not count him *A man of a wild mad nature*) and especially at the intercession of a Rt. Hon. person his friend, and in regard of his own submission, I gaue him faculties; knowing well that he had good abilities. If euery dismissal taken in the proper sense might be call'd on expulsion, Mr. Iohn Singletons departure from this House might be term'd an expulsion, for his ynquiet Spirit, which before had rebelled against my Predecessour, Blessed Mr. Musker, constrain'd me to dismiss him, though I delt more nobly with him, then he hath delt gratefully with his old Mother. Again vpon the same score Mr. Holland the now Secretary of the Chapter his departure from the Colledge of Lisboa might be call'd expulsion, for Mr. Bradford (Gods peace be with him) and others of the said Colledge now aliue, which I charitably entertain'd, told me that his President not liking his proceedings sent him into England.

But now to come more close to Dr. Ellis in order to the charge set down against me, I am able to object more clearly his misgouernement during his Presidentship ouer Lisboa Colledge. 10.

he.

he made Mr. Bradford Deacon, though he told him he did not think that he was come to yeares required by the Churches Canons for the receiuing of that order, and indeed he wanted a competent age, as him selfe hath said, and there are now some in this Colledge that can wernes as much. Besides he dispatch'd him away, whence he came to this Mother-House with intent to receiue the order of Priest-hood, and to compleate his studies, and I receiu'd him into our family, where he continued aboue 3. yeares extreamly gratefull to me, and euil to euery one, and truly he was a young man of a singular good nature.

Secondly Dr. Ellis made one Mr. Williams Priest in his Logick, and before he heard either Philosophy, or Divinity sent him into England, and him I receiu'd into our House out of meer compassion, gratis: as likewise afore 4. or 5. others of the said Colledge of Lisboa, onely 50. l. ster. being exacted for the entertaining of them all, and Dr. Ellis was engaged to pay the said summe, which notwithstanding he does not satisfy though he hath been often vrg'd to perform his engagement, which he know's in his conscience to be a due debt.

Thirdly Dr. Ellis made Mr. Holland Priest soon after his being receiued into the Church; and before he was grounded either in Scholasticall or Morall Theology came Missionary into England, and for the greate zeale he had shewn at Lisboa towards Mr. Blacloes new notions of Philosophy, and for his readines in writing of English (who had been scribe to the Bishop of Durham afore) he (Mr. Blacloe) cherish'd and employed, and finding him very nimble, wanton, and active, as to maintaining, and spreading of his new Doctrines, prefer'd him to be secretary of the Chapter, that so he alone might hold the pen to represent the scene of affairs to our Country Brethren as he should iudge expedient for the carrying on of Mr. Blacloes designs; and indeed all orders, and intelligences both at home and abroad come from him. Neuer did our ancient Clergy or any other commit

so great an error, as to prefer a young raw Neophyte to such a Charge contrary to the express advise of the Apostle least puffed up with pride, he fall into the judgement of the Deuill. 1. Timo. 3. the word Neophyte, (which taken in the proper sense signifies such, as are newly baptized) ancient Fathers extend to all such as be newly retired from prophane wayes, (S. Hier. Ep. 83. ad Die. & Dialo. ad Lucif. C. 5.) of whom good triall ought to be taken, before they ought to be preferred to Ecclesiasticall Charges; & either confirm'd by miracle, which occasioned S. Ambrose Ecclesiasticall preferment; or by gallant writings against all prophane nouelties, which caused S. Austin's preferment after his deliuerance from the Manichean Heresy; or by a vertuous and exemplar life together with competent learning, which hath exalted sundry of our Nation since the Change of Religion. But Mr. Holland suddenly after he had abiur'd the errors in which he was bred, embraced the prophane nouelties of Mr. Blacloe, whereby appeares plainly, that he hath been preferd vnaduisedly, and indeed, as to him the Apostles Prophe-tick caution is come to pass. From the premises appeares that Dr. Ellis saw a mothe in his Brothers eye, not considering the beame that is in his own eye. Lu. 6.

Pag. 40. But by his (Dr. Leyb.) refusing to ioyn with vs in obtaining one of the six propos'd for a Bishop, and by diuers other passages we omit, he makes the common report, and opinion an euident truth, that he intends to make himselfe our Superiour. ----- He intends to make himselfe Paramount, vncontrolable &c.

As to my refusing to ioyn &c. perhaps Dr. Ellis &c. hint at Mr. Progers denying to signe the Transactions of the meeting afore mentioned, held 1657. otherwise I know not what is meant hereby, for not any one of them euer required my concurrence, as to the procuring of one or more Bishops; and whereas Mr. Progers refused to subscribe vnto the transactions of the said meeting he had great reason to do so, since the said meeting did not proceed according to the agreement expres'd in
his

his Instructions; besides I gaue Mr. Progers an absolute order not to act any thing, as to that meeting, vnless Mr. Clifford were present at it, whose Counsell together with my Lord Abbot Montague his instructions, I wishd him to obserue punctually: wherefore Dr. Ellis &c. after their wonted manner vnadvisedly, haue cast vpon me this particular aspersiō: and whereas further they accuse me in the said charge, as intending to make my selfe *Superiour, Paramount, Vncontrolable &c.* they manifest thereby an extream peruersnes in their violent wayes. Because at my last heing in London, I perceiuing, that they were affraid, least I might come to beare rule ouer them, I assured Dr. Ellis, Mr. Curtis, Mr. Manly, and others of the Chapter, that I had no other ambition then to get them to disclaim from Mr. Blacloes impious Doctrines, to the end our Clergy might recouer the credit, and honour which they had lost both at home, and abroad thereby, and withall protested sincerely in the word of a Christian, and Priest, that vpon this condition of disclaiming, I would be bound to refuse whatsoeuer Superiority, or Iurisdiction his Holines might intend to confer on me in order to them. Moreouer I offered with the same asseueration, that I would be obliged likewise, to dispossess my selfe of my Presidentship to make room for some other deseruing member of our Clergy, that may haue better abilities to bring greater aduantages to our Mother-House; and thus much I offer again (for the preseruing of our said Clergy's honour) on the condition afore-mentioned, and shall not faile in the performance of my engagement, or otherwise let me fall in the opinion of all our Brethren, and Lay-Catholicks of England. Moreouer I will be bound to leaue our Mother-House in a better condition then euer it has been in any tyme of my Predecessours. Thus much in Answer to the Encyclicall Epistle (that came to my hands about a moneth agoe) whereunto I was mou'd for sundry pregnant reasons.

10. that I might heale my wounded Innocency with the euidence of truth. *Qui lapide feritur querit medicum: istius autem calumnie*
Z granis,

gravius, quam lapides feriunt. Est enim calumnia clava, & gladius, & iaculum inenrabile, ut dixit Salomon: sed his veritas mederi potest, qua ubi negligitur, vulnera accepta acerbiora fiunt. S. Athanas. Apolog. ad Constant. Blows from slandering tongues wound more grievously, then stones, clubs, swords, or darts, and truth onely can cure the wounds which they inflict, in so much that truth being neglected, the wounds grow wider.

Secondly that so I might lay open the crafty dealings, which Dr. Ellis &c. have used to draw our Brethren vnto an engagement with Mr. Blacloe and themselves; which if espoused of necessity will bring vtter ruine: his eminent learning, and their supporting of it, tending that way.

Thirdly, for as much, as I was informed that Dr. Ellis &c. had not onely spread their Encyclicall Epistle amongst our Brethren, but euen amongst lay-Catholicks, and likewise sent it into France, and these Countreyes. From Brussels a worthy person writeth vnto me thus. *I am very sorry to see the Clergy carryed away with Mr. Blacloes vnholysome Doctrines to its great dishonour, and that the Chapter-men in London are so factions, and disunited from many others, as I perceiue by their scandalous Epistle put out in order to your selfe:* This Letter I haue communicated to our Seniors.

Furthly I was mou'd to put forth my Answer for two other reasons, which especially preuail'd with me. The one is, because I am President of the Mother-House, so that the many great affronts, and foul aspersions which the Encyclicall Epistle cast's vpon me, of necessity must reflect, and redound vpon her at least in part; a wicked Husban is a disgrace to his wife though she be good: and indeed my very soul would be swallow'd vp with grief to bear the infamous brand to all posterity of being the first President of the said Mother-House, that should carry the deadly guilt of ambition, faction, sedition, and all manner of Euils, which the Encyclicall Epistle accuses me of.

The other speciall reason is, because Dr. Ellis &c. in the Encyclicall

24
ellicall Epistle menace our Mother-House for as much as they do
couertly stir vp our Brethren to deale with lay-Catholicks in
manner afore expres'd. Since they conceiue an impossibility of
preuailing with her to deuiate from the wayes of her ancient
Gouernours, and the generall practice of Gods Church, they
endeuour craftily to make her Children dependent of them.
Howeuer I doubt not, but that the supreme prouidence will
ouerthrow their inordinate design to her greater honour and
Luster; our English Catholicks can neuer be carryed away
against their own Spirituall Mother, I say their own Mother,
for in Christ Iesus she hath begotten many of their Ancesters
through the Gospel. This Colledge that was erected in Doway
in the yeare 1568. (and consequently her yeare of iubilie is not
farre of to the comfort of all her good Children) hath furnish'd
the Catholicks of England with Priests and Pastours, which haue
ministred the Sacraments, preach'd Christian Doctrine, and sa-
crific'd their lives, vnto conseruing the true faith of Christ amongst
them, even diuers yezres afore any other Colledge or Monastery
of English Missionaries was erected. So that this Mother-House
is not onely a Seminary of Pastours, that hath sent aboue a
Thousand Priests into England, but of Martyrs also, for as much
as about 140. of her Children haue shed their blood in the
defence of Catholick Religion. Besides this Mother-House hath
had to the number of about 40. Doctours of Diuinity as Dr.
Allan the first President, afterwards Cardinall, Stapleton, Bristow
Kellison, Stratford, and others, *Quorum memoria in benedictione est*,
which in regard of their famous writings, haue brought many
wandring sheepe to the folde of S. Peter. Wherefore this Mother-
House being so supported with Pastours Confessours, Martyrs
and Doctours (confiding in the prouidence of God, who pro-
mised protection to the Citty of Hierusalem for his seruant
Dauids sake 4. Reg.) shall I hope stand against all the Assaults
of her Aduersaries.

Now, much Honored Brethren, tis high tyme to end this unhappy
Z 2 conflict

conflict, (wherein I had not engaged my selfe if it had not been to vindicate my dead Lord our Spirituall Father, and Superior, my owne, and our old Mothers honour and innocency) onely giue me leaue in her name, (whose speaker my office makes me) to present vnto you 4. speciall requests as true Testimonies of her motherly affection, and piety.

First, that the prudent, and wise conduct which her old Children your elder Brothers, and Predecessours haue shewn in the settling and gouerning of our mission; may be vnto you a guiding Card to steer your actions by. The learned writings of her Doctours humbly and soberly deliuered in full conformity to the generall practice of Gods Church, the extreame labours of her Pastours carefully exercised, and valiantly endured vnto conuerting of souls, and the bloody sacrifices of her Martyrs piously, and clearefully offered in confirmation of the truth hath sown the seed, that hath preserued, continued, and encreas'd Catholick Religion in our Country.

Secondly that our late blessed Bishop, Spirituall Father, and Superior his constant peaching against prophane nouelties, may draw your hearts from being carryed away with euery winde of Doctrine. As S. Iohn the Euangelist perpetually exhorted his Children vnto reciprocall Charity commanding them to loue one another; so our most godly Bishop, constantly perswaded his Children vnto an abhorrence of *singularity*, and *novelty*, telling them that these were the marks of an Heretick. The reason that mou'd his Lordship to inculcate this pastorall caution so often, was, because if Pastours entertaine wicked Doctrines, doubtless they will suffer them to take root in their Iurisdictions, or districts in consequence of which, they shall bring many souls to euerlasting ruine.

Thirdly that you will take into your serious considerations the Religious Acts of your two last Deans to wit, Mr. Firton, and Dr. Daniell, both wise experienc'd men, and great Louers of Mr. Blacloe, who notwithstanding shew'd at last their great dislike

93

dislike of his learning: for Mr. Fitton vpon his death. Bed deli-
liuered vp his books to the Inquisitor of Florence telling his
Executours, that they were already, or would be condemned:
and Dr. Daniel soon after he was elected Dean declared a ne-
cessity to disclaime from his learning, and without doubt would
haue done so, if he had surui'd one halfe yeare longer; and indeed
he had ioyn'd with me in a Letter to our Brethren long afore,
that press'd them to an vnanimous disclaim both from Mr. Blacloc,
and Dr. Holden's learning.

Lastly our old Mothers request is that you will be myndfull
of the Countell which S. Gregory the great our Patron and
Apostle of England often inculcated to his flock, that is, *Si
obedientes fuerimus prapostis, Deus obediet orationibus nostris*. For as
much as Ioshua was obedient to God, God was obedient to
his prayer vnto staying the sun in the middes of Heauen vntill
the people of Israel auenged themselues vpon their enemyes: but
S. Gragory means not by the particles *si obedientes fuerimus
prapostis* onely the supreme Superiour, that is God alone, but all
his vice-gerents vpon earth both spirituall and ciuil, and our
old Mothers request is that you giue to all Superiours their duty
for there is no Superiority but of God, and whosoever resisteth
Superiority, resisteth the ordinance of God, and thereby shall
receiue to himselfe damnation; wherefore you ought vnder paine
of eternall damnation to giue to Caesar what is due to Caesar,
and to the Bishop of Rome what is due to him: these being Gods
principall Vice-Gerents on earth and your Chiefest Superiours; and
Catholick Religion teacheth that obedience of necessity is due to
each of them, to the one in order to spirituall, to the other in order
to ciuil Matters. He that taketh from Caesar to giue to the Pope, and
he that taketh from the Pope to giue to Caesar, they both are
abomination to God, whose will is that we giue to all Superiours
their duty. Thus hauing presented our old Mothers Requests, I
subscribe my selfe

Much honored Brethren

Yr. most affectionate Brother in Christ Iesus. GEO. LEYBVRN.

A a

POST.

POSTSCRIPT.

WHEREAS I was inform'd, that Dr. Ellis, Mr. Curtis &c. report that they haue writ sundry letters grievously accusing me vnto the Nuncius Residing at Paris, and the Internuncius residing at Brussels, as likewise to the Court of Rome, whence they haue receiv'd an Answer in these words: *Ingratissimum fuisse suae Sanctitati viri factum; & si Clerus ipsum Regis Ministris tanquam Pacis perturbatorem tradidissent, tantum absuturam Curiam Romanam ab ipsius protectione, ut ulterius supplicium ipsius fuisset promovenda.* Where is observable first, that having received the tosaid information, I writ vnto the Internuncius residing at Brussels, to whose Iurisdiction I am subiect, humbly beseeching his Lordship to acquainte me in particular with the aspersions my Aduersaries had cast vpon me, whereby his Lordship (imagining that I had suspected him, by his not acquainting me with what had been writ vnto him, in order to accusing of me) answered me in these words

Admodum Reuerende Domine, Pro singulari quo D. V. prosequor studio molestè tuli, quod ipsa indicet me sinistra ullius contra se impressionis capace esse. — Igitur à D. V. peto ut similes suspiciones à se prorsus abiciat, nec vocibus malignorum ullatenus moveatur, utpote, quae nequeunt offuscare plenam S. Sedis Apostolicae de meritis & dotibus ipsius informationem. Quod addit de exigentia alicuius Capitis pro Clero Anglicano, res pridem coram est S. D. nostro, nec quidquam negligitur, quod ad rem conducere possit: circumstantia tamen temporum successiue occurrentes suadent dilationem interponi, idque pro meliori negotij exitu. Ipsi demum ad Ecclesiae Anglicanae decus diuturnam apprecor sospitatem. Bruxellis 5. Maij 1661.

6. NO 63
Admodum R. D. V.

Addictissimus & Officiosissimus

Hierony. Abbas Montis Regalis.

His

His letter alone is able to cleare my Innocency from the calumnies of my Aduersaries, since the Nuntius, to whome they had accused me, vindicates clearely my integrity.

Secondly it's observable that Dr. Ellis, Mr. Curtis &c. Have accused me to the Court of Rome of treason against our Soueraign Lord the King. For the words of their letter so importe, as appears plainly by the sea Apostolick's Answer, in Order to the fact committed; to wit, the said Answer is, that if the Clergy had deliuered me into the hands of his ma^{ties} Ministers as a disturber of the peace the said Court would not onely not have protected, but concurred to the punishing of me: which indeed is an Answer worthy the sea Apostolick, being most conform to the Tenets of Catholick Religion, which teacheth, that as Caesar's due, ought not to be kept from him, so neither ought his tranquillity and peace be disturbed, and both the ancient and modern Church hath enacted seuerelawes against all Disturbers of Caesars quietnes. And as to the aspersiō cast on me, if I might know, that I were accused to haue acted any one thing vnto disturbing of my Caesar, it should be needles to deliuer me up, for I would present my selfe voluntarily to his ministers for the clearing of my Innocency from such a deadly wickednes; and for taking away, so great a scandall from my Religion.

In like manner Mr. Blacloe in his *Fly flap* accuseth me of treason against the King of Spaine, saying that in the tyme of the warrs I entertained a spye sent from France to the ruine of Belgium, though I know him for such. This accusation for as much as it dwell's vpon generall words, without producing of particular proof's, carries the marke of a calumny. Howeuer I conceiue what is hint's at, to wit, my admitting of Dr. Talbot vnto a night's lodging (who came out of France in the tyme of warres between the Catholick and and most Christian Kings, into Belgium, and profess ingeniously though he had the protection of Count Salazar Gouvernour of Cambray, and the Marquis of Trefegny, Gouvernour of Tournay, in whose House, afterwards he resided, and the ciuility of the

...town, I should not have lodg'd him in re-
sidence from his own Countrymen that he was
original Mazarin employed; if he had not had so near
an to that worthy Person Sr. Robert Talbot, of whose
loyalty towards my own King I had evidence enough, when I
sent by our Queen into Ireland. But I profess as ingenu-
ously as afore, that I no more knew the said Dr. Talbot to be a
man, then Mr. Blaeloe know's to *Sapere ad sobrietatem*, and was so
far from conspiring to the Preiudice of the King of Spaine, who
according to his low condition gave our King entertainment and
protection, that he revealed my jealousies in Order to Dr. Talbot
to all the Seniors of the House telling them, that notwithstanding
his protection from two of the chief personages of these countreyes,
I was afraid to lodge him, least some suspicion of guilt might arise
thereby to the disgrace of our Mother-House; and I profess again
that before I would lodge him, I consulted the Chief Magistrate
of our Town, named Monsieur Chantain, of a noble Family;
and acquainted him, as I had done afore the said Seniors of our
House, and himselfe will witnesse as much.

But I perceiue by this aspersion cast vpon me, how two or
three of my Seniors cast themselves into grace With our London
Chapter; I will not name them. Again I do believe that interest, not
justice made them tell a story against me, which Mr. Blaeloe both
metamorphos'd into an vnrurall, thinking to ruine myself and
our old Mother thereby. 6 NO 63

THE ENDE.

